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Some Reminiscences of the Beginning of the Egyptian Mission.

BY MRS. M. H. MCCAGUE.

IT is sometimes interesting and helpful to notice that often little and seemingly unimportant things bring about great events. This is especially true in the commencement of the mission work in Egypt.

Captain Leighton, of our steamer, the Orontes, brought from a friend in England, a little jar of orange marmalade to Mrs. Philip. On reaching Alexandria Dr. Philip came out to get it. Thus we became acquainted with him, and for the first time heard of the English Mission to the Jews in Alexandria. He kindly invited us all, Mr. and Mrs. Frazier, Miss Dales, my husband and myself, to take dinner at his house the next day and insisted on Mr. McCague and myself staying with them until we could make arrangements to continue our journey to Cairo. This we were glad to do.

The going ashore, the confusion and jargon of the boatmen and donkey boys, the meeting with Mrs. Philip and Mr. Brown (their co-worker), the first meal in the land of our adoption—indeed, all the surroundings, make a vivid impression on my mind. Here we said good-bye to our friends who had been our constant companions for six weeks. They, returning to the steamer, continued on to Beyruit, and landing there went over the mountains of Lebanon on horseback to Damascus. This was Friday, November 10th, 1854.

While at Dr. Philip's we were encouraged by a remark of Dr. Herschel, an English Congregational minister, who was passing through the country: "I am glad the Americans have taken up missionary work in Egypt. They will make it a success." This thought was afterwards expressed by other well known English and Scotch ministers. Sabbath we went to English services, held in the parlor of Mr. Fleming, a representative of Tod, Rathbone & Company; thus becoming acquainted with the banking firm that always has been, and still is, the friend of the mission, and has helped it through so many financial straits when funds were low. The cordial kindness of all was a bright spot, and ever remembered with gratitude. Mrs. Philip's cheerful, happy way of looking at things as mere pin-pricks, which I regarded as very

trying and annoying, was a helpful object lesson to me.

Dr. Philip gave us letters to Mr. Shepherd, the proprietor of the largest English hotel, and also to Mr. Laurie of the English Mission to the Jews in Cairo. Tuesday we went on to Cairo. The railroad was only finished half way. The rest of the way was by steamer on the Nile. We reached Boolak, the port of Cairo, about sunrise Wednesday morning. Mr. McCague put me in a van in the care of the American consul, who was on board, while he stayed to attend to the baggage. What a pleasant ride it was along the road, lined with sycamores and acacias, and how beautiful the city looked as we approached it! The minarets of its four hundred mosques, towering aloft, arrested the attention at every turn!

It being the day of the arrival of the English travelers from India, Shepherd's Hotel was full. We then went a few blocks farther to the William's Hotel. I ate my breakfast with the English travelers. How tired they were, having ridden across the desert from Suez eighty miles in springless two-wheeled vans! It was the time of the Crimean war; and here, as in Alexandria, when Englishmen met, the war was the subject of conversation, as the Boer war is now. Then it was the siege of Sebastapol, now Ladysmith.

I sat at a front window to watch for Mr. McCague. After awhile he appeared, walking beside a low bullock cart, on which the boxes and trunks were piled. He soon took a donkey to Mr. Laurie's, and was gladly received. Mrs. Laurie was in England for her health, and he was only waiting to follow her after disposing of his furniture and the unexpired lease of his house. The next day we moved our belongings to Mr. Laurie's. He had a native cook; so dividing expenses, we saved a big hotel bill; and I, without much care or worry, became initiated in the mysteries of Egyptian cooking, learning the Arabic names of our food and household things.

I soon found that the "flesh-pots of Egypt" sometimes savored too much of onions and garlic; but the bill of fare was by no means confined to "fish, cucumbers, leeks and melons." Nearly all the tropical fruits grow luxuriantly. Oranges, dates, figs, and pomegranites were cheap, and fresh from the garden. The milkman drove his flock of goats to the door, so we knew it was fresh. The beef was tough but the mutton tender, and the pigeons delicious; chickens were good, but very small. They were "independent, motherless chickens." as all Egyptian chickens are, incubators having been in use from "time immemorial." The water-carrier brought the water in goat skins, which being emptied into large earthen jars, is filtered and is the purest and most healthful water in the world. The only drawback to having good food was the poor cooking.

In a few days we heard from Mr. Barnett, that he was coming from Damascus to join us. This he did in three weeks.

While waiting, we studied Arabic some, and kept eyes and ears open to the strange sights and sounds. We were not "sad, nor lonely, nor disappointed." My father had been a subscriber to the Missionary Herald from its first issue, so I was acquainted with the beginning of mission work in many places, and sometimes feared we had things too easy and pleasant, because we had so few trials and privations. We were well and fresh from an invigorating sea voyage.

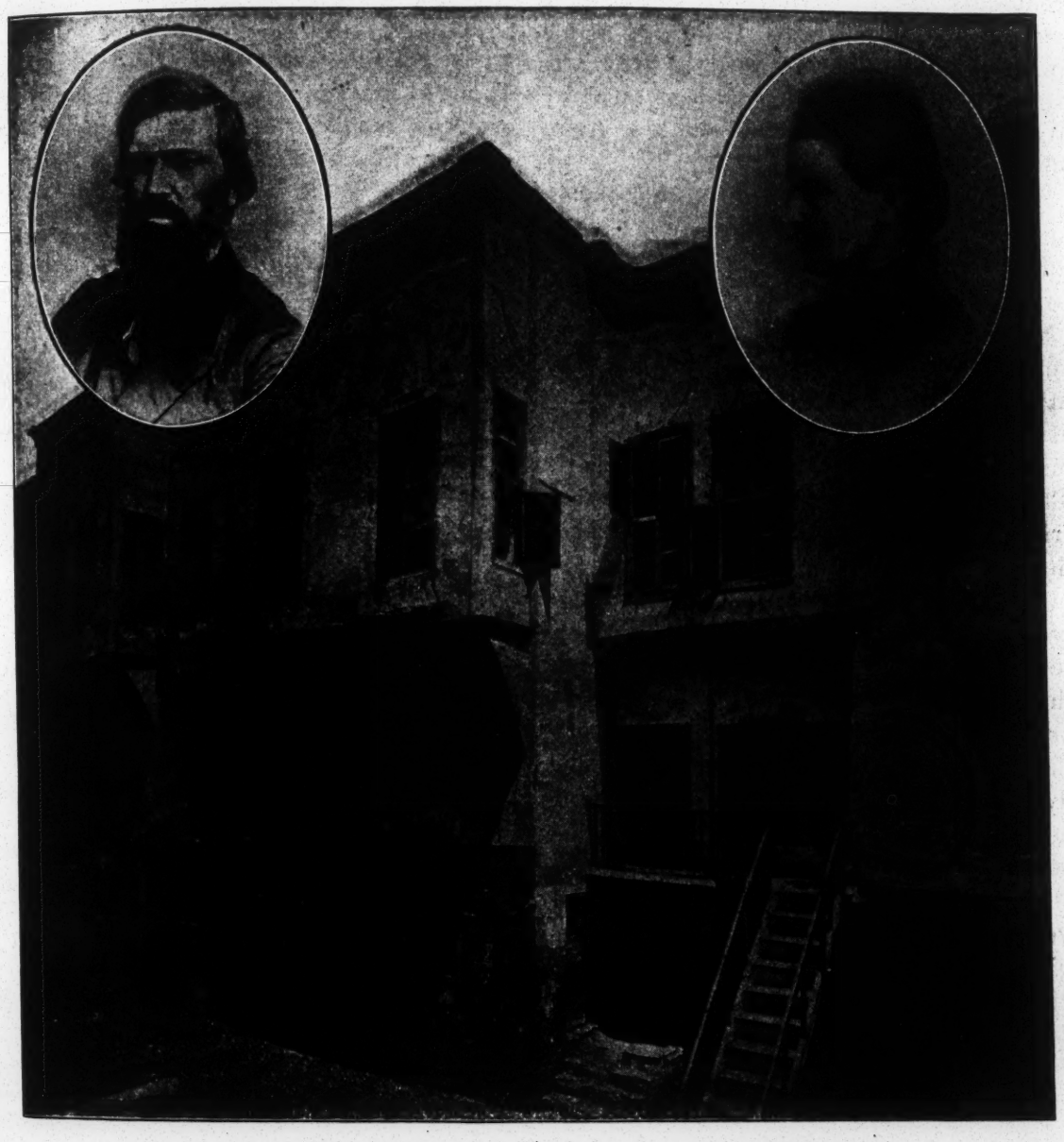
Trials did come when opthalmia sickness and death entered our home. Especially was our faith tried when our baby was dying with small-pox; when for days the hot wind from the desert came as from a furnace, driving the dust and sand into every crevice of our dwelling.

When Mr. Barnett came a house was rented, which we thought suitable to accomodate all, and also for a boys' school and religious service. Later, experience showed us that it was in an unhealthy quarter. The house was a jumble of Oriental and European architecture; a lofty

affair, with fifty steps in the stairway leading to our rooms at the top. No wonder people would exclaim, "It is almost like going up the pyramids to reach you."

We now began the study of Arabic in earnest. Our teacher was a learned Muslem Sheikh, who understood the grammatical construction of the language, but not a word of English. I did not persevere as my husband did to get at first the exact sound of the letters. This was a great mistake, and was only being overcome when we had to return to America. However I was soon able to get along without calling Mr. Barnett to interpret (I mean in common every day affairs); could object to the cook washing his feet in the dish-pan, and understood when told, "Get out of the kitchen; you are not a lady if you know how to work."

One day we went to the bazaars to do a little shopping. Mr. Barnett went as interpreter. I had become accustomed in the street to sometimes hear the children say, "You Nazarine; you dog, you pig." But this day men muttered and scowled. Mr. Barnett said, "It is your dress." I thought I was looking very nice in my



First property owned by our Mission in Cairo, Home of Dr. and Mrs. Barnett.

pretty green cashmere. I hurried home, and never again wore my green dress in the streets of Egypt. Green is regarded by the Muslems as a sacred color, and none but the descendants of Mahomet are permitted to wear it.

For the benefit of ourselves, English residents and travelers, English services were commenced in our rooms the afternoon of the last Sabbath of the year, Dr. Herschel preaching the first sermon. Mr. Barnett had Arabic services in his room in the morning.

Several months later a boys' school was started. We were kindly received by Mr. and Mrs. Leider of the English Mission to the Copts.

We soon became acquainted with the representatives of Tod, Rathbone & Co., Mr. and Mrs. Tod, Mr. and Mrs. Muller. Mr. Tod died with cholera in the summer, and Mrs. Tod went back to England. The Mullers are well known as warm friends of all the missionaries, until their death a short time ago.

We might have spent much time socially with travelers and English and Scotch residents, but we tried never to forget that it was to the natives we were sent; and to get the language we must devote the best of our energies. Study was enlivened some by sight seeing. We went to the pyramids, Heliopolis, and other points of interest. Chatting with the donkey boys kept up the practice of what we learned with the teacher. After this winter we did but little sight-seeing, but, when able, always kept up the donkey rides. It was so refreshing to see the green fields and get the pure air from the desert.

In the summer cholera made great ravages. Many of the English were victims, but we were left unharmed. The kind attentions of the American missionaries to the sick and dead made many friends among both natives and foreigners.

As time passed on, the opening of a girls' school was the subject of much thought and planning. The chief trouble was the want of a native teacher. We could not hear of a woman in all the city who could read. Finally, a little more than a year before coming home, a Coptic woman was employed to teach sewing and embroidery. I taught them to spell and read Arabic. The girls were bright and enjoyed learning to read. When I was laid aside by ophthalmia, they would come to my room and say, "O, lady! if we only had some one to teach us to read." The school was continued until our coming home. Then it was given into the charge of Miss Hart until her death. This is now Miss Smith's school in Haret Es Sakkaeen.

Thus years went on with much to discourage, but more to encourage. When things looked dark Mr. Barnett's patient, hopeful disposition would come to the rescue. He, taking a view of the work, would say, "That is not much, but after all it is a good deal." The soundness of the structure, built on those foundation stones, show that it was a good deal. It was hard to leave just as day was breaking, but much easier than to have felt the time had been spent for naught.

Omaha, Neb., April, 1900.

Sketch of Rev. Guilian Lansing, D. D.

By Rev. Andrew Watson, D. D. Cairo, Egypt, January 1893.

DR LANSING was born at Lisha's Kill, N. Y., on Feb. 11, 1825. He graduated at Union college in 1848 and at the Theological seminary of Newburgh, N. Y., in 1850. He accepted an appointment to Damascus as missionary of the Associate Reformed church and sailed Decemper 12, of the same year, from Boston on the barque Utah, reaching Smyrna February 4, 1851, and Damascus early in March. After two years in the study of the language he took

a share in the mission work and from the beginning took his turn in preaching in the English service. His health failing him during the winter of 1855-6, he left for America early in April 1856, but he improved so rapidly in health on the sea voyage that on reaching home he felt able to turn his face eastward again, and this he did, leaving Philadelphia, August 16, 1856. Advised by his physician not to return to Damascus till after the winter, he landed at Alexandria, Egypt, November 24, 1856, and proceeded to Cairo where he joined the Revs. Thomas McCague and James Barnett, who had preceded him there two years. During the summer of 1857, he made a short visit to Damascus in order to bring his household goods to Egypt, as in the meantime it had been arranged with the Board at home that he should be permanently transferred to the Egyptian field. On his return from Syria he was located at Alexandria and remained there until the autumn of 1861 when he removed to Cairo and continued to be a member of the missionary forces there until the day of his death September 12, 1892.

It was in Alexandria, Egypt, near the end of November, 1861, a little after our steamer came to anchor, that Dr. Lansing came out in a little boat to meet us. Ever since that time to the time of his death we were members of the same mission and since April, 1873, associated together in the Lord's work in Cairo. We were sharers of each others joys and sorrows, bearers of each others burdens, and mutual helpers and counselors. Living in close proximity to each other, and for many years under the same roof, we were accustomed to meet almost daily. Many a time his more hopeful disposition and cheerful conversation drove away from me dull care and gave me a fresh impetus for the work. It was only during the last few years of his life that his natural cheerfulness and hopefulness left him.

Dr. Lansing is, however, known in our hurch and the world as an Egyptian missionary. His great work was done in the Nile valley. Here his heaviest blows were dealt; it was here he broke up the fallow ground, sowed the seed and gathered in the ripened grain. It is here there remain monuments of his talents, energy and zeal. It is here he was widely known, highly esteemed and honored, and richly blessed in the work of the Lord, and it is here above all other places where he is gratefully and affectionately remembered.

To speak of his personal work, apart from that of his colleagues in the mission is a difficult thing, from the fact that during the entire period of his missionary labors in Egypt he was always associated with others, both in general mission work and in the special duties pertaining to the stations in which he successfully labored. Though in our mission polity each missionary has his or her special work assigned by the Missionary Association, and is personally responsible for it, yet all in the mission field, and especially in the same station, lend a helping hand to one another both in advice and work.

Dr. Lansing was pastor of the native congregation of Cairo from the time of its organization up to within a few years of his death, and therefore the burden of its business and cares fell upon him, though his colleagues always took a full share of the preaching on Sabbath days and in conducting the evening meetings during the week. He frequently visited the families of the members in their places of business. His visits were always highly appreciated by the people. Many tears were shed by the older members of the congregation on the day of the funeral, and some of them, in loving remembrance of their pastor, kissed the coffin in which he lay.

It was Dr. Lansing who directed the preparation of the manuscripts for printing the scriptures in ambossed type for the blind, conducted the correspondence with the printer and corrected the proofs. Nearly all the New Testament and several books of the Old Testament, were pub-

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lished under his direction in Arabic in raised type for the blind in Arabdom.

It was he too who, in conjunction with some of the brethren of the R. P. mission in Latakia, superintended the preparation and publishing of the metrical version of the Psalms now in use by the missions of the Psalm-singing churches of America in the East; under his supervision, new versions to many of the Psalms were added when the second edition was published. Indeed the United Presbyterian church has, in its members, none more sincere and earnest in their adherence' not only to a scripture psalmody, but an inspired psalmody.

Dr. Lansing made many missionary tours up and down the Nile valley, and visited a large number of the towns and villages now occupied as stations and out-stations, sowing the seeds of evangelical truth wherever he went. During the early history of Nile evangelization, he always took with him a large stock of Scriptures and other religious books, so that he combined the duties of preacher and colporteur. It is not long since I saw in his store-room the old saddle-bags which, in early years, he made, in which, to carry the books on the back of a donkey as he visited the villages from the Nile boat.

The erection of mission premises and church buildings was with him almost a hobby. He had something to do with almost every building erected for educational or religious purposes during the history of our mission. Until he commenced to fail in health a few years ago, he had always been an active member of the committee on Church Extension in Egypt, and for a long time its chairman. Nothing gave him greater delight (with the exception of his Hebrew Bible) than drawing plans for a building or overseeing its erection. It seemed to be a sort of inspiration to him. Only last winter, after his return from America, he planned and erected a small chapel in connection with his own house in Heiwan, a small health resort about 15 miles south of this. I remarked to him once that I was not sure whether he would be happy in the New Jerusalem because, as the mansions were to be *already prepared*, there would be no occasion for the exercise of his special talent there, and no opportunity for gratifying this personal passion! The plans for the large mission house in Cairo were drawn up under his personal direction, and he took a leading part in superintending its erection, while a large part of the money which was collected for this purpose was gathered through his efforts. Indeed I have never known a person who was as successful in raising funds for missionary uses, and yet he never seemed to act the part of an unwelcome beggar. His dignity, social qualities, genial manners and wide intelligence obtained for him a willing ear; his deep interest in the work moved him to improve every suitable opportunity to present its claims, and his tact in presenting it secured many favorable responses. It may be added here, that it was due, in no small degree, to his influence and persistent efforts that the grant of the old premises was made by Sa-eed Pasha to the mission in 1860.

Dr. Lansing always took a deep interest in the training of young men for the ministry, and from the beginning of this important branch of the mission Dr. Hogg and he was associated together in it, Dr. Lansing having the department of Hebrew and the Old Testament exegesis. He was a fine Hebrew scholar, though some might excel him in teaching others that language.

Dr. Lansing had a wonderful faculty of ingratiating himself with men of influence and position wherever he might be. There was a time in Egypt when many in the Nile valley thought if they could only obtain his favor and good offices they would be able to secure almost any position, and there are persons still in official positions who owe their appointment at first to his mediation. I have in my possession a petition, most beautifully written and signed by many of the prominent

men of Great Britain ten years ago or more, asking His Highness, the Khedive, to grant to his Christian employes in Egypt the privilege of worshipping God on the Sabbath, instead of being compelled to carry on work for the government on that day. This petition was prepared in England through Dr. Lansing's personal efforts. How weak we feel with both Dr. Hogg's and Dr. Lansing's places empty! May the Lord help us with His quickening Spirit and favoring providence.

Mrs. Sarah Dales Lansing.

A SKETCH OF HER LIFE AND CHARACTER. BY REV. DR. DALES, MARCH, 1900.

A DESIRE to magnify the grace and goodness of God, and to pay a loving tribute to departed worth, is the occasion of this memorial paper being written.

Mrs. Sarah D. Lansing was born July 30th, 1820, near the village of Moscow, Livingston county, N. Y. Her parents were Hugh and Margaret Dales. She was the third of seven children, and the second of three sisters. Her early educational advantages were only those of the District and Select school, but she was a wide and careful reader, she cultivated intelligent companionships, and early formed the habit of writing freely of the books she read, and of the passing events of the day. In this way her mental training had a wide range and was of an eminently practical and useful character for life.

The marked religious spirit which was ever so observable in her began at an early period. As early as at eight years of age her thoughts and questions were often in regard to the heathen. In about her tenth year a missionary, recently returned from laboring among the Choctaw Indians, came one day into the school where she was, and told much of the needs of that people in their destitution of the Bible. All that story she drank in with intense interest; and that evening, as often afterwards, she said if God would ever open the way she would devote her life to the work of making the Saviour known to such. Later the lives of the elder Mrs. Judson and Harriet Newell, and later still of Mrs. Sarah L. Smith, fell into her hands, and each helped to fan the flame of foreign mission work which had been so early kindled in her. Nor was this a mere sentiment. She entered into correspondence with the late Hon. Walter Lowrie, so long the efficient Secretary of the Board of Foreign Missions of the Presbyterian church, with reference to the work among the Indians in the Southwest. Preferring, however, some mission in the church of her profession and her love, and consulting much with one of a like spirit with herself in this cause, and who would help her from his own salary to the means necessary for the undertaking, she resolved to go to the mission of the Associate Reformed church, at that time in Damascus, Syria. Their purpose together was that she would enter upon the work without an appointment and thus if she should find herself unable or unfitted for it she could return home without expense or loss to the church on her account. But if it should appear that God had a work for her there and that she could do it, then she might be taken up and formally appointed. Accordingly on the 30th of September, 1854, she sailed from Philadelphia, went up the Mediterranean sea, landed at Beirut, Syria, passed thence on horseback over Mt. Lebanon, and, reaching Damascus, set her face at once toward her great work.

At that time scarcely any unmarried female missionaries had ever gone from this country to the heathen world. In Damascus, where the mission of the

Associate Reformed church was originally intended specially for the Jews, it was stated that at the time of her arrival, there was not known to be a single woman of the probably 200,000 inhabitants who could read, and there was not outside of what the mission was attempting, a single school for the education of women or girls. Into this work she threw herself as soon as she obtained even the slightest knowledge of the language, and during the following six years that she remained in that city she was permitted to see good schools opened and the work of educating the women in successful prosecution, as it has largely been ever since. After two years' trial of herself and the work she consented to have a formal appointment made, as then was, of her to be a foreign missionary of the Associate Reformed church, as she has been also of the United Presbyterian church from its beginning.

In 1860 she was interrupted in her work in Damascus by the terrible Druses outbreak and was forced, with such others of the missionaries as could, to flee for life. Thence she went to Egypt, engaged at once in a girls' school of great interest and usefulness, first in Alexandria and then in Cairo—did what she could in zenana work, or the visiting of women in their homes, and in teaching them and reading to them and praying with them; was united in marriage in August, 1866, with Rev. G. Lansing, D. D., in Cairo, and thence continued with ever increasing interest in the mission work and devotion to it as far as she was able until her lamented death which brought the mission and the church under the shadow of a great sorrow.

When first called to Egypt Mrs. Lansing—Miss Dales then—was impressed, like her missionary associates, with the importance of there being some place of resort for them and their families by the seaside during the long hot season. Such a place was found at Ramleh, immediately on the shore of the Mediterranean sea, about five miles from Alexandria. It was easy of access, healthy and well fitted for the purpose. While home here for the first time after entering upon her work in Egypt, she set herself earnestly to obtain the means of securing this place and the needed buildings for the mission. And in company with the late Mrs. Jas. M. McElroy and others, of Allegheny and Pittsburg, she was remarkably successful. No one can ever tell the joy she felt as several persons of those cities so generously responded to the appeal that she was able to go back ladened largely with the means of opening up that needed pleasant summer home for the weary during the heated time of the valley of the Nile. Often since have she and her fellow missionaries enjoyed its benefits; and very touching is the fact that this was the last place at which she stayed any time away from her home in Cairo and whence she came only to sicken on the following day and thence to die.

Early after first entering upon her work, both in Syria and Egypt, she was deeply moved at the ignorance and degradation of the people, and especially her own sex, who had never known the way of life and any of the comforts and blessings of Christian civilization. At once she was filled with most earnest desires to have the members of the churches at home to know this state of things and be roused to sympathize with, and pray and do more for, the Foreign Mission work. Taking up her pen, therefore, as she felt she was constrained by the love of Christ and of souls, she wrote for the home press letters that soon came to be regarded and read with a marked interest. The information they gave, and the loving solemn appeals they made, stirred up the deepest feelings of many, and, in common with the efforts of others, did much to awaken to some of the noblest efforts the missionary spirit first in the Associate Reformed and then in the United Presbyterian church.

Of these letters one of the most honored ministers and literary and theological professors says: "The first missionary

literature I ever read, or that I remember to have read, was a series of letters of Miss Dales which appeared in a periodical that you published in the '50's—the *Christian Instructor*. I have no doubt thousands who never thought of going to the foreign field, as well as many who have gone or cherished the hope of such an honor, received their first and strongest impnlses toward foreign mission work from her wonderful letters."

One of the oldest missionaries in the Egyptian field says: "I too am bereaved by this lamented death. It was by the means of her letters written from Damascus that I became interested in the women and girls in benighted countries, and I resolved that if God should ever call me I would serve Him by spending my life for them. About three years later, at her requests for help, your Board of Foreign Missions asked me to go to Egypt. I came and she and I were associated together in the school in Alexandria. Soon after she was called to Cairo where her life-work has since been."

Another, who is one of the most devoted missionaries of the India field, says: "It must be over thirty years now since I listened to her letters as they appeared, and she was the first missionary of our church that I ever knew anything about or felt interested in. She was my ideal then of a missionary and has always continued to be so. Oh, if all the good that has resulted from the life and letters and work of one such consecrated woman, as Mrs. Lansing was, were only gathered up what a volume we would have!"

In addition to the active efforts of Mrs. Lansing by pen and in personal interviews, particularly in her native land and in England and Scotland during her occasional visits to them, her great desire and work were on behalf of her needy sex. Up to nearly the last she visited, as far as able, the native women in their homes, talked with them, read to them, sought to have them learn to read, and labored first to bring them to Christ and then to have them learn and adopt the better and happier way of living. Specially was she engaged in having schools for girls and women—and few things were ever more gratifying to her than to see through the blessing of God upon the efforts in this behalf what a change had been wrought. In Egypt alone, while there were less than one hundred pupils, male and female, in the mission schools in 1860 when she went there, yet last year there were in them 5,701, of whom 1,671 were females —all learning day by day the way of life —and many of whom are every year becoming members of the churches and with Christian husbands the heads of happy Christian families and homes.

One other marked feature of Mrs. Lansing's life was her faithfulness and aptness in speaking for Christ and in doing good. One who is now far advanced in life says: "I was in the ship when she first sailed from Philadelphia in 1854 on her mission to the East. Her last words to me on our shaking hands were tender and earnest entreaties that I would seek salvation through our Lord Jesus Christ and make a profession of religion." Another who has nearly run the long course of life, says: "She was the dearest Christian friend I ever had. She first taught and led me to pray audibly, and her influence has been hallowing all my life. Surely she must have many stars in her heavenly crown."

On the following day a large company gathered at the Mission House. Persons of various nationalities and different religious names: Christians, Jews, Moslems and Copts, and of every class and condition were there. One sorrow seemed to fill all hearts; one grief bowed all heads. Appropriate services were had in both English and Arabic. And thence from that building which, from its very foundation had been consecrated by her joys and sorrows, her prayers and labors and tears, her living and her dying, her remains were borne, and, near the soft still hour of an Egyptian sunset, were laid away in the Protestant cemetery at old Cairo, under a beautiful aca-

cia tree,—and, as she requested, by the side of the loved and lamented Mrs. John Giffen, who entered into her rest here, October 16th, 1881. "Mrs. Lansing dead. She rests from her labors and her works do follow her."

Rev. and Mrs. Ebenezer Currie.

ON MARCH 4th, 1865, Rev. Ebenezer Currie and wife, of Dayton, Ohio, left the American shores on the City of Boston to join the missionary company engaged in doing the early missionary work of our church in Egypt.

Something over a year afterward Mrs. Currie died, leaving an infant daughter, Anna Mary, who was as a little babe brought to her friends in Ohio. (Anna is the wife of Rev. Paul Stewart, of our church, located at Oakland, California.) "The Lord, whom Brother Currie loved and served, gave him grace to bear patiently this affliction."

October 9th, 1869, Rev. Currie was seized with Syriau fever and died in nine days—a triumphant death; and the report further says he was a good man full of faith and of the Holy Ghost, meek and lowly in spirit, earnest in labor and firm and unflinching in principle. The church in Kus mourned the death of their pastor, Mr. Currie, in touching and sincere manner.

REV. AND MRS. CURRIE.

Mr. and Mrs. Currie are buried in the English cemetery at Alexandria, where others have been laid whose memories are kept sacred in the church today.

Sketch of The Rev. Andrew Gordon, D. D.

By Rev. W. W. Barr, D. D., August, 1887.

DR. GORDON was born in Putman, Washington county, N. Y,, on the 17th of September, 1828. He had therefore almost completed his fifty-ninth year at the time of his death. His father was a highly respected minister in the Associate Presbyterian church.

At the meeting of the Associate Synod in 1854, he was selected as the Synod's representative for the projected foreign mission in North India. Accepting the appointment he was ordained with a view to that mission by the Presbytery of Albany, on the 25th of August. After due preparation he set out in the following September on the long voyage for his field, with his wife and sister, who was

appointed as a co-laborer in the work.

It is needless, however, to dwell on this part of his life, or on his subsequent career. The story is told most graphically, yet with characteristic modesty, in that remarkable volume from his pen, "Our India Mission." As little as possible does the author make himself appear in that book, and yet it furnishes an admirable portrait of his character, life and work.

It only seems necessary to add in this sketch that, broken down by anxious and laborious work, he returned to this country in 1865. After coming home he recruited somewhat, but for years he was still enfeebled. To secure support for himself and family he delivered lectures in various parts of the church, accompanied with exhibitions of Hindoo manners and customs. With the same end in view he subsequently engaged in secular business in Cedar Rapids, Iowa. During the ten years thus spent his heart was ever on the mission work, and he longed for the day when he would be able to return to it.

At length, in 1875, his strength was so far restored as, in the judgment of the General Assembly, to justify his being sent back to the mission. He was accordingly re-appointed by that body, and in the fall of that year returned to the field and work to which he had devoted his life. After his arrival he was stationed at Gurdaspur. He entered upon his work again with devotion and prosecuted it with success. It was the writer's privilege to visit him in his home, to see much of his methods of work, and to meet with the Christians whom he had gathered around him in the beginning of 1881. Nothing that he saw in the mission impressed him more than the manifest influence of Dr. Gordon's life and piety upon all the native Christians. He was as a father to the old and young.

The mission had from the beginning greatly felt the need of a faithful version of the Psalms in metre in the native tongue. They had been compelled to use a few very imperfect versions of the whole book. In connection with a native poet a considerable portion of his time, during the last years of his work, was spent in this, to him, agreeable labor. Before leaving the field he had the satisfaction of seeing quite a number of his versions of Psalms approved by the Presbytery and in use in the worshipping assemblies. This good work has been continued by Dr. Martin and is well-nigh completed,

In the spring of 1885 Dr. Gordon, specially on account of the afflicted condition of his youngest daughter, returned with his family to this country. After resting and recruiting for a time, he entered upon a work which has proved to be his last labor, and will at the same time be his monument. Some of those intimate with him knowing the rich fund of material which he possessed for a history of the mission which he had founded and nourished, suggested to him the preparation of a narrative. The work was undertaken and in due time was published under the title already given in this sketch. In relation to it it is not too much to say that it far surpassed even the most sanguine expectations of friends and is the most thrillingly interesting volume on missions that has yet seen the light. Its influence in stimulating its readers in the cause of missions has been immeasurable, and must widen and deepen for years to come. Great as Dr. Gordon's other work has been, he has done nothing ta surpass this, his life's closing labor.

Saturday morning, the 13th of August 1877, this devoted servant fell asleep in Philadelphia at the home of Mr. J. R. Shyrock, who had been a true and dear friend to him in all his business relations. To the last the mission in India was upon his heart—until twenty-four hours of his death he contemplated a return to his beloved work. His death was without a struggle, gentle as the sleep of an infant —it was a sleep in Jesus. The burial was at Laurel Hill Cemetery, Philadelphia.

Much in accordance with his wish, his only son, Rev. D. R. Gordon, for nine years has been nobly taking his father's place and occupying the home built by him in Gujranwala.

An Historic Missionary Society.

Constitution and Minutes of Massies Creek Female Society, Organized October 6, 1817.

SEVERAL persons having taken into consideration the propriety of forming a female society for the purpose of raising contributions to promote the general interest of religion, a meeting was held in the Academy at Xenia on Monday, the 6th of Oct., 1817.

The meeting was opened with prayer by the Rev. Mr. Robert Armstrong. A constitution with a preamble was submitted to the consideration of the meeting and unanimously adopted, This constitution with the preamble (inserted) was signed by fifty.eight persons, or by the hand of another at their request. The respective contributions of individuals are annexed to their names, the amount of the whole being twentv dollars, fifteen dollars and fifty cents of which was paid.

The following persons were chosen officers: President, Mrs. Nancy Armstrong; Treasurer, Mrs. Tamer Galloway; Secretary, Mary Sterrett, Jr.

The amount of the contributtons paid down was deposited in the hands of the Treasurer. The next meeting to be held at Massiescreek meeting-house on the first Monday in January next at 12 o'clock. Closed with prayer.

CONSTITUTION OF THE FEMALE SOCIETY OF MASSIES-CREEK.

Convinced of the importance of a gospel ministry for the promoting of piety and the interest of the Kingdom of God in the world, and desirous that this blessing be more extensively enjoyed and continued in succession, we agree to form ourselves into a society to be called "The Female Society of Massies Creek, of which the object shall be to assist in raising funds for bearing the expenses of missionaries from Scotland, or for supporting young men who are candidates for the ministry at a theological seminary in our own country. To direct our operations in order to the accomplishment of this object we adopt the following constitution:

ARTICLE 1. That the funds of this society shall be applied by the agency, or with the concurrence of the Associate Synod of North America, either (as we may resolve from time to time) for defraying the expenses of missions from the General Associate Synod in Scotland to the United States of North America, or for supporting young men of talent and piety who may need assistance while they attend a theological seminary with a view to the holy ministry.

ART. 2. That agreeable to the name of this society it shall be composed exclusively of females. Others, however, may attend eihter occasionally or statedly at the desire of the society.

ART. 3. That none shall be admitted regular members of this society who shall not pay into the treasury at least twelve and a half cents at every regular meeting. Subscriptions shall be taken and donations thankfully received not only from members, but from all who may be willing to contribute to this work.

ART. 4. The officers of this society shall be a President, Secretary and Treasurer, who shall be competent to transact all the business of the society in the interval of their meetings. All these officers shall be chosen annually.

ART. 5. This society shall meet at

such place as a majority shall appoint on the first Mondays of October, January, April and July, when such exercises shall be engaged in as may be agreed upon.

ART. 6. It shall be the duty of the President (or some other at her request) to commence and close every meeting of the society with prayer. She shall also open a correspondence with such other institutions of a similar nature as she shall think proper and lay before the society at their different meetings such official communications as she may have sent and received. She shall at all times (or in her absence one appointed for the present meeting) preside in the society and regulate all matters during the meeting.

ART. 7. That it shall be the duty of the Secretary to keep an exact account of all monies paid into the treasury and record proceedings of the society or communications as the society shall direct.

ART. 8. It shall be the duty of the Treasurer to receive all monies paid into the society and exhibit a report of the funds at every meeting.

ART. 9. The funds which shall be raised, whether from members or otherwise, shall as often and at such times as the society shall determine, be placed in the hands of one in whom confidence may be had who shall give a receipt for the same to the Treasurer of the society and shall faithfully expend it in such manner as the society shall direct.

Names of the women who signed the constitution and the amount they subscribed:

Nancy Armstrong	$1 50
Tamer Galloway	1 00
Jane Knox	50
Elizabeth Turnbull	50
Elizabeth Laughead, Jr	50
Anne Lowry	50
Rebekah Lowry	50
Jane Lowry	50
Jane Sloan	25
Anne Cryswell	12½
Sarah McCoy, Sr	12½
Sarah McCoy, Jr	12½
Mary McCoy	12½
Abigail McCoy	12½
Elizabeth Andrew	25
Jane Moody	25
Jane McFarland	25
Mary Paris	25
Mary Moore	15
Anne Fleming	25
Elizabeth Currie	25
Jane Pollock	25
Mary Pollock	25
Jane Pollock	12½
Katherine Galloway	50
Martha Galloway	50
Margaret Teas	25
Jane Anderson	25
Martha Junkin	50
Nancy Boyd	12½
Eliza Irvin	50
Mary Ann Irvin	50
Margaret Irvin	50
Martha Cannon	25
Mary Sterrett	50
Mary Sterrett	50
Jane Gregg	25
Sarah Millar	12½
Martha Millar	12½
Elizabeth Laughead, Jr	25
Nancy McCoy	25
Margaret Paxton	25
Alice Goe	25
Martha Gibson	25
Margaret Gibson	25
Katharine Kyle, Jr	50
Anne Galloway	1 00
Lily Simson	25
Betsey Chambers	12½
Charlotte Williams	12½
Anne Sterret	1 00
Janet Dean	12½
Katherine Morrow	12½
Mary Winter	12½
Eliza Laughead	25
Martha Neely	25
Jane Turner	25
Betsey Gibson	25

Margaret Bouls sent 25 cents as a donation some time after the meeting of the society.

DEAR READERS OF THE WOMEN'S MISSIONARY MAGAZINE:

Through the columns of our church periodicals I have learned of the contemplated celebration of the fifty years of foreign missions by our church in Egypt and India. Having access to the records of the Massies Creek congregation and the Secretary's book of this early "Female Missionary Society," I considered it a suitable time to give the above church history to your readers, a *fac simile* of the record kept.

Massies Creek congregation was organized in 1804 a few months prior to the organization of Sugarcreek (which congregation observed its Centennial a few

weeks since.)

The first church at Massies Creek was a log house, earthen floor. The seats circled about a huge pile of stones that held the fire and above this in the roof was a large hole for smoke to escape. This description of the pioneers accommodations for public worship has been given to succeeding generations with veneration and love that has inspired reverence as well as entertained the listener. In 1817 a stone church was built.

These early settlers had very few conveniences, yet notice their aggressiveness. The subscribers to the above constitution made membership of *some importance* and the object for which they were organized unquestionable in its claims. Surely we dare not question the self denial required to meet on *Monday* at the *noon* hour.

By reading the names we must infer that the fifty-eight charter members included *all* the senior and junior women of that congregation! What a lesson to the church eighty-eight years after. If the same proportion of membership of women in our churches today were interested in giving the gospel, and would subscribe to a constitution like the above, what would be the results to missions? Fifty cents a year was the minimum many exceeded that sum. Ask any pioneer what that meant to the women *eighty-eight* years ago. Even those unable to write their own names found their names written in this book.

All of this emphasizes that this was a remarkable "Female Missionary Society." The requirements of "piety and talents" as necessary qualifications for candidates to ministry, while perhaps not wholly observed, yet was a restraint upon a careless election to this important calling.

The record book gives the address of David Hogen, Market street, Philadelphia, Pa.' as "maker." The writing in this substantially bound blank book is excellent and the good ink is witnessed in the well preserved writing. Presuming that you will be interested in reading some of the minutes of that "Female Missionary Society of 1817," we will at a suitable time to the Magazine give them.

ALICE LAUGHEAD DORNE.

Cleveland, O.

Japan.

THE most ancient name by which this empire is known is Yamato Tima, meaning east of the mountains.

As the marvelous story of the empire of Japan may be traced through more than twenty-five centuries, all that can be done in a single article is to touch upon the most important points of its geography and history. While we look with amazement upon the recent development of that highly favored land of the Orient, we shall also find that there has been something allied to the wonderful in its career, whether we consider its physical characteristics, its people, or its government.

The empire lies in the northwestern part of the Pacific ocean, and consists of four large islands and a great number of smaller ones. It is separated on the west from Corea by a strait, which is about one hundred miles wide. As its north western extremity is the island of Tisima or the "Thousand Islands." The number of islands is 3850, and the entire area is estimated at about 150,000 square miles. The sea coasts are generally bald and rocky, and indented with very numerous bays, forming spacious and secure harbors.

The poetical title by which the Japanese designate their country is "The Land of the Rising Sun," which well describes its location as the most eastern of all the Asiatic empires, and their national em-

blem represents the sun rising out of the sea. The theory that America was originally peopled by Japanese who were driven by stress of weather across the Pacific Ocean is not only interesting, but claimed by many to be sustained by historical facts and traditions.

The empire is portioned into five *Kies*, or departments, which surround the imperial Capital, and eight *Dos*, or large divisions, extending from one extremity of Japan to the other. Across all of its prominent islands are mountains, many of them of volcanic origin and of great elevation. The highest of these, called Fusigema, about 80 miles from Yedo and is 14,750 feet high and covered with perpetual snow. It is an extinct volcano, the eruption having taken place in 1707. There are many volcanoes, and earthquakes are of frequent occurrence. The mountains of Yesso rise to a height of 8,000 feet. The rivers of Japan are numerous. Japan being a very narrow country, these rivers are short and small, few of them being serviceable for navigation.

Japan may be safely called one of the healthy countries of the north temperate zone. "One striking peculiarity of the Japanese climate," says Prof. Chamberlin, "is the constant prevalence of northerly winds in winter and southerly winds in summer." The climate is stated by the highest medical authority to be excellent for children, less so for adults, the enormous amount of moisture rendering it depressing, especially to persons of a nervous temperament and to consumptives. Various causes, physical and social, contribute to make Japan a less healthy country for female residents of European race, than for the men.

Japan is the land of the monkey, and giant salamander. Except the ass, sheep, and goat, most of the common domestic animals are met with. There are 137 species of butterflies, and all the known species of moths in Japan numbering over 4,000, two of the latter producing silk. The common house-fly of Europe is rarely seen except in the silk districts, and at certain strata of air on the mountains. In place of the *bed-bug*, the *flea* is found everywhere at all seasons, and the mosquito is a mighty plague during half the year in all places lying at an altitude of less than 1500 feet above the sea.

"The peculiarities of the climate of Japan are reflected in its vegetation. During eight months of the year plant life is active; during four almost at a standstill," the herbage in early summer and autumn being at its best. Evergreens are the characteristic features of the landscape. Nearly all types of vegetation, temperate, artic and tropical, prevail, and the beautiful coasts of the Mediterranean, Pacific and North European waters will be recalled by travellers.

A picnic is called a "flower-viewing," and several times a year the whole native population turns out for no other purpose than to visit the beautiful places that are noted for certain kinds of blossoms. It is around these that the national holidays of the most holiday loving of nations revolve. The procession of the flowers in Tokya is led by the plum blossom from February to March, followed in order by the cherry blossom, peony, wisteria, iris, lotus chrysanthemum and maple; for the Japanese include bright leaves under the general designation of flowers. Association of ideas so different in the Japanese mind from that of the West make some of our most prized flowers of little account, while they set great store on others with which we have no especially pleasant associations. In their proper seasons, flower tableaus occur, in which, after the accumulated toil of years and generations, various scenes in history, mythology, poetry and folk-lore are represented by living flowers, and display the triumphs of the gardener's art.

Tea, indigo, cotton, tobacco, rice, wheat and millet are the principal crops. The towns people eat rice as a staple, bread being nearly unknown; but the country folk can not afford rice and live chiefly on millet, wheat, barley, and al-

most every conceivable product that is edible serves to support life. Timber trees are very numerous, varied and abundant, and fuel is cheap. Buddhism has been a powerful force in inculcating kindness to animals and in forbidding the use of flesh food, nearly all classes being vegetarian in diet.

Few birds have song, but the atmosphere is lively with moving feathered life. Japan is not only rich and fertile, yielding the greater variety of products, but she is also endowed with great mineral wealth. The seas surrounding Japan are teeming with animal life and for multitude and variety of edible fish they are perhaps unsurpassed by any in the world. These abbreviated facts will give some idea to the reader of the nature, extent, climate and products of the land of Japan.

"With a fertile soil, rich deposits of minerals, landscape unsurpassed, surely this is a country highly favored by Heaven. How sad to think that those to whom God has given so much, know so little of Him! How one's heart bleeds to see God's beautiful handiwork all marred and stained by images and idols, and that praise which the people so justly owe to God is given to gods of wood and stone! But such is the case in Japan to-day. The people know they are indebted to some higher power for innumerable blessings, but they do not know that this power is the God whom we preach to them."

We are indebted for the above facts to Encyclopedia of Missions, Johnson's Encyclopedia and Gist of Japan.

M. E. M.

Influence of Christian Missions in Japan.

BY THE treatise between Japan and several of the leading nations of the West, Japan is admitted into the family of civilized nations, thereby realizing her long entertained ambition and receiving the just recognition to her rightful positions among the nations of the earth.

Christianity has been for some time, if not the only, at least by far the greatest power working for righteousness in Japan. Christian ideas, Christian principles are affecting life from center to circumference, yet the people hitherto have been unwilling to acknowledge it. But the growing and accumulated influence of the religion of Christ is such that it becomes harder to cover over this truth, to bury it under prejudice, or to smother it by opposition.—*James S. Seder, Tokyo.*

That Japan will profoundly influence Asia is a foregone conclusion. It is for the Christian world to say whether that influence shall be in line with the teachings of Him who came to bring the nations to Himself or whether it shall be in line with grasping greed, with overpowering selfishness, with blaze of trumpet and blast of war.

China is sending students by the hundred to Japan, some by government aid, some by private endeavor; but the effort is tending to one and the same end—the acquisition of Western ideas in a form that is palatable to the Chinese mind. . . . . Now is the time for broad-minded, earnest, Christian men and women to influence the newly forming thought of China at its cradle in Japan. Forces of world wide influence are at work and if lost to Christianity the car of progress will be retarded. Think of the marvelous effects upon Christianity if these young men should go back to China soundly converted to Christianity! — *Missionary Review.*

There are some indications that Christianity, in its widest success is by no means without influence in this land. Christianity has given Japan the highest

MISS ELIZABETH GORDON. REV. ANDREW GORDON, D. D. MRS. ANDREW GORDON.

REV. GUILIAN LANSING, D. D.

MRS. SARAH DALES LANSING.

possible religious and ethical ideas and teachings, the basis for her highest possible intellectual and moral and material development.—*James L. Seder, Tokyo.*

It was Sabbath day when Commodore Perry anchored his squadron in the bay of Yeddo. He spread the American flag over the capstan of his vessel and laid on it the Bible. The one-hundredth psalm was read: "Make a joyful noise unto the Lord all, ye lands," etc., and the crew sang the psalm. This was the first Protestant Christian service in Japan. The notes of that psalm floated over the peaceful waters, as wooing the fair Land of the Rising Sun to join the happy Christian nations in paaise to the only Savior of men.—*Selected.*

Okayama Orphanage.

Special Objects for Prayer for January Meeting—Okayama and Other Christian Orphanages.

PECULIAR interest attaches to work for orphans in Japan, for the reason that it is so largely conducted by native Christians. The earliest effort of the kind was the Okayama Asylum, founded in 1887 by Mr. and Mrs. J. Ishii.* It is a cheering illustration of the power of Christianity to bring forth its fruits in the Japanese

"Father Ishii"

character, and to inspire in them, as in others, a spirit of service. It is a sign of God's purpose both to call the Christians of Japan to works of benefience and to sustain them in Christian labors involving personal devotion and sacrifice. More than that, it is an evidence of the readiness of Japanese converts to respond in faith and love to such demands upon their consecration.

Mr. Ishii was of Samurai parentage, and was born at Takanabe, in the Province of Hyuga, in 1865 and converted to the Protestant faith in 1884. Early in his Christian career he was deeply impressed by reading such books as "Self Helps," by Smiles and accounts of the efforts of Dr. Guthrie and John Pounds on behalf of poor children. In 1886, not long after receiving these impressions, Mr. George Muller visited Japan and the story of his great work for orphans at Bristol fascinated and inspired this young Japanese, who himself has now come to be known as "George Muller of the Orient." In 1887 as he was about to enter upon the practice of medicine after a course of study, he began his mission by taking to his home a poor lad, the son of a widow. This boy has remained with him, and is designated as the original orphan of the institution. Mr. Ishii soon gathered others around him, befriending and aiding them, while depending upon prayer for special help and guidauce in his undertaking.

Thus his orphanage was begun in the village of Kamiyasuji, where he was then

*There are Thirty-one Christian Orphanages; the best known is the Okayama Orphanage.

Morning call to prayers, Okayama Orphanage.

residing. He soon removed it to Okayama and hired an old temple for his purpose. Around this temple his extensive plant has grown, until it is one of the most prominent of the Christian charities of Japan. It has been a work of toil and sacrifice and often of much anxiety conducted in a spirit of intense and constant prayer. Gradually it became known among those who were glad to minister to its support. Friends increased in number and their gifts grew more beautiful. Mr. Ishii was greatly blessed from the outset by the friendship and support of the Rev. James H. Pettee and family, missionaries of the American Board at Okayama. Mr. Pettee has published abroad the unique features of the undertaking and give information concerning its needs, (Mr. Pettee says Mr. J. Ishii, of Okayama, is perhaps the most widely known living Japanese Christian. Not only from end to end of this Eastern land is his worth respected, but his name has gone out into all Christendom as a synonym for fearless faith and practical piety. His simple trust in God is as refreshing as it is rare.)

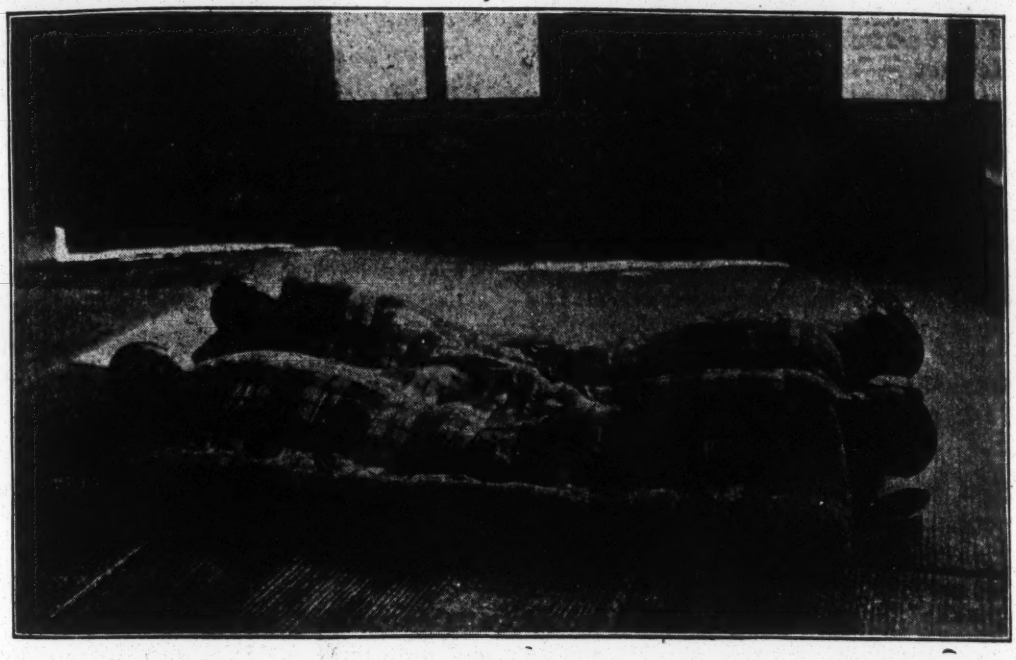
The Orphanage has friends at present on every continent and there are many in Great Britain and America who contribute regularly to its support. Just as its financial year in 1897 was closing a debt of over nine hundred dollars seemed to be impending, but a letter was even then on the way from America with a gift of a thousand dollars from Miss Elizabeth Billings, of New York, which reached the treasury just in time to cancel the debt and close the year's accounts with a small balance on the right side.

The Okayama Asylum passed its tenth anniversary on September 22, 1897. The plant has grown until it includes several buildings, the facilities for conducting various industries, an annex with a farm and a mill for preparing rice, in the Province of Hynga, situated on the Island of Hinshin and a boat as a means of transport. The printing department is located in a building purchased with funds contributed by Christian Endeavor societies, Dr. F. E. Clark having opened the subscription list with a generous gift.

Its periodical, The Asylum Record is published in English and there is a Japanese edition, The Kojiin Shimpo, or Asylum News. Twelve other periodicals are printed by workman at the Asylum Press.

The following industries are also taught in connection with the Orphanage: The cultivation and cleaning of rice, farming, carpentry, weaving, raising of silk worms, navigation and the manufacture of some useful commodities, such as matches and straw braid for hats. It is the desire of the founder to make the institution self supporting as far as possible and to secure a sufficent endowment to guarantee its financial needs. There could hardly be found in all Japan a more instructive illustration of the possibilities of Christianity among that impossible people than the Okayama Orphanage of Mr. and Mrs. Ishii with its 278 inmates—*Christian Missions and Social Progress.*

The Okayama Orphanage has recently been incorporated with a Board of Trustees, seven Japanese and three foreigners. The war affects the Orphanage in several ways. One is, some of the inmates have been drafted into the service and are now on the field of battle. It is making many new orphans who are applying for admition and it is reducing the financial support usually received from the Japanese. Mr. Ishii has been decorated by the Mikado with the order of the Blue Ribbon in recognition of his work.



Four in a bed.

Any one desiring further information, or copies of the Asylum Record, can address Rev. J. H. Pettee, Okayama, Japan.

(We are indebted to the Missionary Herald for the Okayama Orphanage pictures.—EDS.)

Editorial.

The promises of God are certain, but they do not mature in ninety days. Faith is the *substance* of things hoped for, the evidence of things not seen, saith the Scripture."

God in his own time "will give the heathen to His Son for an inheritance,

and the uttermost parts of the earth for a possession;" but meanwhile our business is to carry the commands of Christ to *all* the world, and to *every creature.*

"In every case where Christ's servants do what they can, he approves and rewards them. He sees the service we render, and he estimates it according to our abilities and opportunities. He knows our work. Few else may know it; indeed it may be known to no one, in the amount of toil and self-sacrifice which it involves; but He sees it, and He estimates it at its true worth. Let this then be the proof of our love to Christ, that we do for him our best, our best in work, our best in influence, our best in the consecration of our substance, our best in the self sacrifice and prayer. Who of us can say that we have worked for Christ as vigorously as we could; that we have exerted all the influence that was in our power; that we have given as much as we could, have made the sacrifices that we might, and prayed as earnestly as we should?"

Saint Joseph, Missouri, though a mission congregation, is falling in line and becoming a *missionary one*, as the following extract will show:

"Two of our ladies went to the Presbyterial at Clearfield, Iowa, and returned full of interest and enthusiasm. The Society, I think, caught some of this spirit and voted to give $25 this year towards the support of a missionary. So you see we are not moving backward!"

H. H. C.

The Junior's Missionary Magazine.

The resignation of Mrs. E. M. Hill as editor of the Junior Magazine, was made necessary because of her appointment to the more responsible and laborious duties of Foreign Secretary.

Mrs. Hill as editor and Mrs. N. W. Stevenson as business manager undertook together the editing and the publishing of a Junior's Missionary Magazine. This seven year old child of the missionary enterprise of our church has had a healthy, vigorous growth from its beginning and has supplied a need in and created a love for missions that will fit the coming generation for intelligent, aggressive work. The price of a year's subscription is within reach of all the children.

The Women's Board has been very fortunate to secure Miss Margaret McLaughrey, recently professor of English literature at Westminster, as Mrs. Hill's successor. Miss McLaughrey enters this new field of mission work with enthusiasm and love, assuring to the Juniors of the continued growth of their Magazine. We are pleased to quote the following from Miss McLaughrey's editorial, November Magazine:

"Next to going to the front to unite heart and hand with the missionaries in their conflict with heathenism, your new editor esteems it a sacred privilege to have a part in educating the young in mission work and inspiring them with a zeal for the service of Him 'Whose we are and Whom we serve;' and it will be her ambition to maintain to this end the high standard which the youthful Magazine has already reached."

And notice this also, all friends of the Juniors and those having the responsibility of these children in their homes. She says truthfully: "But no publication can succeed without the co-operation of readers and editors, so I shall have to depend upon you for assistance."

The Women's Missionary Magazine extends a cordial and sympathetic greeting to Miss McLaughrey, the new editor, and continues its interest and concern for the welfare of the Junior's Missionary Magazine.

To the Women of the Church.

The program arranged for the Semicentennial of Foreign Missions anticipates the observance of this celebration by all women's missionary societies, some time during the first week in December. If or not this may require inconvenience for societies to arrange a program, nothing should be considered of more importance during this week than observing with appropriate services the work ac-

complished in our church's administration of Foreign missions.

It is a matter of great importance to women that during the "Century of missions," more especially the latter part and corresponding with these years of our Foreign mission enterprise, that the church came to see, and the world was quick to perceive, that a new force which had lain dormant, was now needed. "In the world's widening horizon higher education became an unmeasured factor in Christian missions, reaching even women." Colleges and universities opened their doors and Christian women became a factor in God's plan of redemption. Among the uncivilized and unchristianized nations woman is held in degradation, and sin. There is a work to be done on the foreign field which can be done only for women and by women. It is not our purpose to compare the work accomplished by women in the foreign fields to the disparagement of work being equally as well done in the home land. No adequate conception of self-denying labors can be given by speaking of the Deaconess' work, or the house to house visitation of the city missionary, or to the misunderstood and unappreciated Salvation Army organization. We must never consider the labors of one to be more beneficent than the other. "As never before we are beginning to perceive that human life in this world is all of a piece and related; that it is not many, but one, with a multitude indeed of individuals in it; and yet they all, in feeling, thought, and fellowship in human touch and sympathy meet and mingle in it."

There is an opportunity given to women today, and woman is becoming conscious of the fact that she is a part of the great forces God is using to uplift the nations. Women's missionary societies, women's boards, are no longer considered a duplication of administration, but an agency with a definite purpose and power in the hands of God to hasten world wide redemption. Are you engaged to do all you can in the church's greatest enterprise?

Our Paper for the Poles.

Last year three quarters of a million immigrants came to our shores, but it is announced that the number of 1904 will reach a million. Many of them are not desirable for citizens, but they are here and we must do our part for them. One way of reaching them is through Christian literature in their own language. A Bible or Testament printed in their native tongue is given each one on landing by a representative of the American Bible Society. They seem pleased to receive it.

At a recent meeting of a committee representing various evangelical denominations in New York, held for the purpose of considering the question of furnishing Christian literature among foreigners, our church being represented in this committee, the mother of evangelical periodical publications for the Poles of the United States was allotted the United Presbyterians, who are endeavoring to meet this responsibility by means of the monthly paper called "Slowa Jywota." (Words of Life,) edited and managed as a labor of love by Rev. R. J. Miller, D. D.

One of the methods of distribution is for the printed page and the living messenger to go together, one securing an entrance for the others, this paper being used by the colporteurs of various organizations.

When planning for subscribing for the periodicals for 1905 could not this one be remembered too. Possibly some publications might be omitted from the list and the money sent to Mr. D. T. Reed, 224 Sixth street, Pittsburg, Pa., with directions that the same be sent into homes of such emigrants as can not read English readily and have no other Christian literature. We cannot estimate the influence for good of such a paper going regularly into homes where we are not able to visit or whose language we do not understand. F. B. D.

Word has been received of the safe arrival at Calcutta of Rev. and Mrs. Ballantine and family, and Miss Fannie Martin. This party of missionaries sailed from the Pacific coast, last August, thus giving

them a trip around the world on their journey home and return to India. The party for Egypt landed safely on time. A delay was made at Colombia and the party for India were inconvenienced not a little. But the word from Bombay announces safe arrival.

As we go to press word has been received that all arrived at Sialkot in time for the annual meeting, and were received with great demonstrations by native Christian and friends.

On page 128, November Magazine, $20,000 should be read $10,000 water bonds; also a slip of type made an error in the sum totals of money (page 127) read $508.40 instead of $5088.40.

Persons sending clothing by freight to any Freedmen mission station should at once mail the receipted freight bill to the proper address, thereby saving any expense to the mission and also risk of losing the donation if they have nothing to show the railroad company of the shipment.

A Notable Event.

The corner-stone of the new Memorial Hospital was laid in the presence of a large and representative audience, October 26, at Wilkinsburg, Pa., on the spacious and beautiful grounds of the Aged People's Home. Mrs. H. C. Campbell, president of the Women's Association for the past 21 years, had charge of the program.

This structure when finished will be a memorial to good deeds, large faith, and women's conception of the possibilities of women in organized work.

The plans adopted are open to any who may wish to inspect them, contemplating a perpetual memorial of enduring worth to humanity and Christianity. Either for endowing beds or rooms you may obtain full information from the officers of the Women's Association.

Mrs. Isabella Bird Bishop, the most daring and extensive woman traveler who ever lived, died October seventh, at the age of seventy-two. This remarkable woman made extensive journeys through the Orient, prejudiced against Christian missions when she began her travels; but by seeing their needs and the work done by missionaries she was converted to them, and used her pen, talents, and wealth in their behalf, extending to foreign missions the most enthusiastic and untiring influence, from the early age of 22 years. As author, and member of Royal societies she was influential in large and benevolent undertakings.

We are reminded of the loss of another good woman to the active service of Christian missions—Mrs. Howard Taylor. Though not such a conspicuous character of wide spread reputation, nevertheless she was a remarkable woman, having rare spiritual power in China missions.

The corner stone of the new Recitation Hall and Library, under the care of Xenia Theological Seminary, was laid Tuesday, November 15th, at 3 o'clock. Xenia Seminary is now in its one hundredth and eleventh year, and yet gives no evidence of old age. M. E. M.

Donations to the Home for the Aged.

The Board of Managers of the United Presbyterian Home for the Aged desires to express its gratitude to the following named societies and individuals for their very timely and liberal donations of fruit, clothing, etc., received since Oct. 17th, 1904.

W. M. S.

2nd church, Xenia, O.; Stamford, South Kortright, N. Y.; East Palestine, O.; Linesville, Pa.; Wheeling Cong., Chartiers Pres.; Elizabeth, Pa.; Dunbar, Neb. Calutta, O.; Uniontown, O.; Knoxville, O.; 1st church, Mercer, Pa.

U. P. CHURCHES.

Center, Midway, Pa.; Claysville, Pa.; Sugarcreek, Dayton, O.; Fairgrove, Mich.; Greenside-ave, Canonsburg, Pa.; Cedarville, O.; Lisbon, O.; Iberia, O.; Grove City, Pa.; 1st Church, Washington, Pa.;

Hamilton-ave., Pittsburg, Pa.

MISCELLANEOUS.

Mrs. Hugh Nevin, Homestead, Pa.; Miss Ellen Hamill, Haffey, Pa.; Women's Board; Memorial Hospital Board; Mrs. Oliver Anderson, Bellevue, Pa.; Mrs. H. M. Forrester, Aspinwall, Pa.; Mrs. W. L. Taylor; Miss Susanna Kearns, Ingram, Pa.; Mrs. Andrew M. Marsh, Ingram, Pa.; Allegheny Middle Work Guild; Mrs. Elbin and some other donations not marked.

MRS. MARY E. WADDELL,
Donation Secretary.
1022 East End Ave., Sta A. Pittsburg, Pa.

THE BOOK-SHELF.

DUX CHRISTUS, AN OUTLINE STUDY OF JAPAN. By WILLIAM ELLIOTT GRIFFIS, D. D. Price, cloth, fifty cents; paper, thirty cents.

The author of this book tells us in its preface that he "was the first foreigner called out to Japan under the 'charter oath' of the Mikado in 1868 to assist in 'relaying the foundations of the empire,' and is the only white man living who in the castle city of a baron saw the workings of the feudal system." From such a source, knowing as he must the state of affairs both before and after the introduction of certain advanced methods into Japan, we are justified in expecting a thorough, unbiased discussion of the conditions in that land.

"Dux Christus" is to be the hand-book for the United Study of Missions Course during 1905. Deeply as all must deplore the carrying on of horrid war between Japan and Russia, yet in God's Providence this baleful convergence of interest upon the fate of the former country may serve to stimulate sincerer concern in its spiritual welfare. It will be possible to obtain much literature of a current nature with regard to Japan, informing us not only concerning political events of the present, but giving historical and geographical details. This will be of help to us who mean soon to study the country, having in view, however, a higher reason for this research than mere intellectual enlightment. But in reference to missionary effort, it will be far safer to be guided by Dr. Griffis than by the inadequately-informed, at times antagonistic, opinions of many who write about the Mikado's empire for the papers and magazines. In view of our author's experience and testimony, we are justified in doubting aspersions cast upon the need and efficiency of evangelical work; justified in suspecting, moreover, the overweening laudation of the natives of the land of the cherry blossom. Charming as are certain characteristics of the Japanese, creative and energetic though they may be in mind, and polished in manner, there is a pervading element in their lives, domestic, ecclesiastical and political, which is very far remote from "sweetness and light:"

We do not now attempt to uphold further this contention, that Dr. Griffis is more trustworthy than the casual observer or the transient traveler, believing that our readers will form their own conviction in accordance with ours after the perusal of "Dux Christus." The textbook contains six chapters entitled as follows: 1. The Island Empire; 2. The Making of the Nation; 3. The Religions of Japan; 4. Modern Christian Missions; 5. Woman's Work for Woman in Japan; 6. Forces in the Conflict. A map, chronological tables, bibliographical lists, suggestions for topics of study, pertinent quotations, a much needed key to the pronunciation of Japanese words, and a thorough index are included within the scope of this little volume.

In style, "Dux Christus" is distinct, as is appropriate; concise, as is necessary. The author puts something of himself into his production. Little touches of humor here and there seem wholesome; yet there is nothing like levity in the treatment of the various subjects. The need and potency of the Christian religion in the realm of Nippon are plainly portrayed and the missionary appeal is clearly enunciated. Not perfection of literary art, but instruction and stimulation as regards mission enterprise in the Japanese archipelago have been the aims of Dr. Griffis in the preparation of this

book. He writes without animosity, even of things to which he must be diametrically opposed; and this evident desire to be just wins us to confidence.

We must speak with regret of the unfortunate name with which this text-book has been dubbed. To our mind, it would has been in much less questionable taste to have used simple English titles for the whole list of missionary hand-books in the course. This would have savored less of pedantry and such names would have lent themselves more readily to the tongue, comprehension and, perhaps, we may say also, to the reverential sentiment of the average member of the Women's Missionary Societies.

In another matter, too, we might be better satisfied, and this we think we may mention without subjecting ourselves greatly to the accusation of undue self-esteem. It seems as if our Magazine, representing as it does, many faithful students of this Union Course, and endeavoring, as it steadily has, to encourage the use of the distinctive text-books, is entitled to a place on the list of missionary periodicals given in the appendix of "Dux Christus."

These, however, are but small cavils, and should not have even infinitesimal weight in comparison with the merits of the book under review, nor with the advantages of pursuing the general system.

Dr. Griffis has done his part sincerely and efficiently. The Central Committee has been earnest in securing and issuing this helpful work. The Literature secretaries are desirous of orders. Now upon whom shall the blame lie if we do not procure and use the prepared material? Dear friends, will you not accept this book? An excellent leaflet, written by Dr. Griffis himself and entitled, "How to Use Dux Christus" may be obtained from the Literature secretaries, who will also have small wall-maps and the customary pictures. We quote, moreover, the following paragraph from a folder issued by the Central Committee:

"Some of our societies have found it difficult to secure the needed reference books. In cities and towns where there are public libraries, the authorities have been quite willing to add our list of books at the request of the Women's Missionary Societies of the town; and where there are no such libraries, or societies desire it, we are prepared to send a library of ten carefu.ly selected volumes on Japan for $5.00 and express charges."

We presume that it will be possible to obtain this set of reference books through the local literature agents or through Miss Elizabeth Caughey, Otto, Pa. If ordering from the latter, *remember* that her *money-order* address is McKeesport, Pa.

Very affectionately we wish our readers a profitable year's study of the work of God in Japan. Not only, then, shall their intellects be illuminated, but their hearts shall be warmed to prayer, perhaps even to enthusiasm which may eventuate in action.

M. H. W.

The portraits of Rev. and Mrs. Ebenezer Currie were made from an old photograph, faded from age, taken just prior to their departure, for Egypt, nearly 40 years ago, and sent to a friend with tender words of parting, more faded still than the photograph, yet decipherable.

Fifty Years a Foreign Missionary.

We have thought it well to devote much space to the accounts of the foreign missionary enterprise of our church, and yet we are unable to give the large experience and interesting history of those who pioneered the church through these fields. Honorable mention should be made of many who followed closely upon these early missionaries' labors in Egypt and India—and also many upon whom now rests the responsibilities of giving the gospel to these waiting nations.

One of the most honored names in our church's history of foreign mission work is Miss Elizabeth Gordon, whose picture precedes this article. When her brother

Andrew accepted the call to be a missionary to far-away India, he found Elizabeth; and she followed him in her Master's call to service. Her work in India as a teacher, in and out of the school-room, is in force to-day. Together with her brother, his wife, Rebecca, and their infant Euphemia, she began the mighty and enduring work of Christian missions in heathen lands. Miss Gordon still lives at the advanced age of near four score years. Only recently did she relinquish her labors as a missionary and return to America. Her home now is with a niece in Cedar Rapids, Iowa.

Mention was made in a recent number of the Magazine of the impressive picture when the late Mrs. W. J. Reid, Foreign Secretary, stood in locked arms with Miss Gordon (missionary night at the May Convention.) That scene made the labors and years of this early and devoted missionary very real. She is resting from labors and watching the ingathering of the great work done many years ago. Faithful servant of God, "Well done."

M. E. M.

Outlined Programs for 1905.

Explanation of Japan Programs.

For the Study of Japan in 1905 societies can take choice of numerous programs, all using the same text-book, Dux Christus. One is in the text-book given at the close of each chapter under the heading "Themes for Discussion and Study." Another is the Syllabus used at Northfield, to be found in "Report of Summer Schools for Women's Foreign Missionary Societies," price 10c, which can be obtained from Miss Elizabeth Caughey, Otto, Pa. It is very valuable no matter which program is chosen.

It seems presumptive to suggest another program of study, when these scholarly ones have been prepared by such capable leaders. It is because the complaint is heard that the programs are two difficult for our women, that this effort is made to meet the needs of the busy women who have not many references, or much time to spare if they had. It is the object of these programs that, at the end of this year's study, these busy women may know something of the life in Japan and feel a sincere sympathy with their sisters in that distant land.

The papers will require reading outside the text-book, Dux Christus, but any one can take an intelligent part in the discussion who has read the study for that meeting although other reading adds to the interest. The topics given for discussion are almost entirely the side-heads given in Dux Christus and are expected to be answered by only a few words expressive of one's own idea. Any leader who prefers can arrange other topics for discussion on that Study. It is important for each lady present to take some part at each meeting. Some time can be given to some recent news from Japan, or something about the country if the leader desires.

The most capable women should be chosen for leaders. Each should understand her study thoroughly and be able to fill in any deficiency and relate little extras. We do not think it wise for the leader to prepare a paper; there are others to do that. Her work should be to lead the members to take part freely in the discussions.

Aside from the devotions there is the reporter; three ladies with papers, and the leader, who must be appointed in ample time to allow preparation for each meeting.

Special object for prayer has been chosen, the United Presbyterian church having no missions in Japan, which are almost without exception undenominational and so appeal to us. Each month a little information will be given in the

Magazine about them. We will remember them while we pray for all mission work in Japan.

To keep in touch with our own missions, five minutes has been set apart for the reporter to give items of news from any part of our missions, at home or abroad, which she can do briefly.

We trust these Outlines of Study and suggestions may be helpful to societies and any information or service within our power will be gladly given.

Yours truly,

MRS. H. C. DEAN,
45 Home Ave., Xenia, O.

JANUARY—JAPAN; ITS GEOGRAPHY.

(First Study in Dux Christus.)

1. 10 min., Devotions. Particular object of prayer, Okayama Orphanage, and other Christian homes for needy children.
2. 10 min., Business.
3. 5 min., Reporter—News items from our missions. Home and Foreign.
4. 5 min., 1st Paper—Map Study. Use map of the world, showing location of Japan and relations to China, Korea, Manchuria, Siberia (Russia), and specially our own country. Nearness of Philippine Islands; next-door neighbor on Pacific coast. Similarity of climate to U. S., etc. Location of principal islands, mountains, volcanies, peerless Fujiyama. Great earthquakes and tidal waves. Productions.
5. 5 min., 2nd Paper—Map Study, locating Tokyo, Yokohama, Kyeto, Osaka, Kobe, Nagasaki, Okayama, Sendai, and stating something of their characteristics and their relation to mission work, many of them being missionary centers.
6. 5 min., Paper—Customs and Manners of the People (excepting the women, as that is studied in the Fifth Study.)
7. 20 min., Discussion. Topics—Unique Japan; old and new Japan; Japan an archipelago; the old division; a land of many names; climate; rivers; the soil and its fertility; the landscape; mountains and volcanoes; earthquakes; Japan's indented coast line; the fisheries; varied industries; Chinese and Japanese; racial qualities of the Japanese; the Island of the Sleeping Dragon; Formosa; the Amos; the Japanese abroad; the profit of knowing Japan.

Helps for January Meeting.

Any geography or encyclopaedia; the reports of different boards having missions in Japan, or Chapters V, VI, VII of "Sunrise in Sunrise Kingdom"; "The Chautauquan" for August, 1904, is given almost entirely to "A Reading Journey Through Japan," price 25 cents, published at Springfield, Ohio, the illustrations being especially good.

The leaflets, "Home Life in Japan," 2 cents; "Some Curious Things from Japan," 2 cents, and "Taro. Little Blossom," big stories of little children, price 3 cents, can be secured from Miss Caughey.

FEBRUARY—JAPAN; ITS HISTORY.

(Second Study in Dux Christus.)

1. 10 min., Devotions. Particular object of prayer—Y. M. C. A. and The Temperance Movement.
2. 10 min., Business.
3. 5 min., Reporter—News from our own missions.
4. 5 min., 1st Paper—"Early History to 1600 A. D."
5. 5 min., 2nd Paper—From 1600, A. D., to 1868.
6. 5 min., 3rd Paper—1868 to present date.
7. 20 min., Discussion.

MARCH—OUR NATIVE AMERICANS.

1. Early conditions in the United States. Reference, Dellon Vaugh's "The North Americans of Yesterday."
2. The Reservation Indians. Reference, Gronell's "Indians of Today."
3. What have our Indians lost and gained by contact with our own race? Ref., Barrows' "Indians' Side of the Question"; Helen Hunt's "Century of Dishonor"; Bishop Whipple's "Lights and Shadows of a Long Episcopate."
4. Why should I make the conversion of our Indians a subject for earnest prayer? Ref., leaflet, "Our Unevangelized Tribes," published by Indian Rights Association.
5. A Story of Native Christian Life, from our Warm Springs Mission.
6. The marvelous journey of the Red man in search of the white man's Book of Heaven. Ref., "How Marcus Whitman Saved Oregon."
7. "The first Indian missionaries west of the Mississippi"; Myron Erll's History of Indian Missions in the West.
8. Our Alaskans. Ref., "Life in Alaska," by Mrs. Willard-Sheldon Jackson's reports.
9. Condition of the Indians of South America. Ref., "The Neglected Continent —Primitive Races in South America"; Sept. No. Miss. Review.

Suggested Scripture lesson—Luke 10:25-37.

10. Present condition in our Indian Mission: (a) Simnasho; (b) Warm Springs; (c) Tama. Ref., Annual Reports.

APRIL—JAPAN; ITS RELIGIONS (HEATHEN).

(Third Study in Dux Christus.)

1. 10 min., Devotions. Particular objects for prayer—Christian Endeavor and other young people's societies and The Scripture

Union.
2. 10 min., Business.
3. 5 min., Reporter—News from our own missions.
4. 5 min., 1st Paper—Shinto Religion; its history and effects on the people, both for good and bad.
5. 5 min., 2d Paper—Buddha Religion; its history and effects on the people both for good and bad.
6. 5 min., 3d Paper—Confucius Religion; its history and effects for good and bad on the people.
7. 20 min., Discussion.

MAY—EGYPT.

1. Map exercise showing location of different stations. Mention the workers and some incident or fact in response to roll call.
2. The increasing demand for the Bible; the increasing sentiment in favor of reform and higher education.
3. The importance and success of hareem work.
4. Growth of the church the past fifty years—signal proof of God's favor and blessing. An account of the missionary jubilee, or the Fiftieth Anniversary of Foreign Missionary Work.
5. The irresistible plea for advance: (a) In view of the marked results; (b) The growth of self-support in the native church; (c) The auspicious opening of new work in the Soudan, capacity of the people, and the hopeful outlook.

JUNE—HOME MISSIONS.

1. The boundaries of our home mission field and the number of mission stations in each state; where they are and who the missionaries are.
2. Some of the congregations which are now prominent factors in our church life, once dependent upon home mission support.
3. Name the city missionaries supported wholly by the Woman's Board; where they are and the results of their labors.
4. The stations which have, and those which do not have, parsonages. The advantage of the one, and the disadvantage of the other.
5. Are the demands made upon the home missionary's time and upon his physical strength and salary; more imperative than upon the pastor of an old and well organized congregation.
6. Name The Home Mission Secretary of the Women's Board. State her special duties and the relation which this Board bears to the Board of Home Missions of the General Assembly.
7. The steps to be taken to establish a church in a city, where there is no United Presbyterian Church, and where the responsibilities of the Home missionary are greater than an ordinary pastor: (a) To the community; (b) To the boards of the church; (c) To the church at large.
8. Formulate some reasons why the Board of Ministerial Relief should commend itself to the sympathy and support of our women's missionary societies.

JULY—JAPAN; MODERN CHRISTIAN MISSIONS.

(Fourth Study in Dux Christus.)

1. 10 min., Devotions. Particular object for prayer—American Bible Society; Doshisha and other Christian colleges.
2. 10 min., Business.
3. 5 min., Reporter News items from our own mission.
4. 5 min., 1st Paper—Short Sketch of Missions in Japan.
5. 5 min., 2nd Paper—Life of Joseph Neesima.
6. 5 min., 3d Paper——Life of Guido F. Verbeck.
7. 20 min., Discussion.

AUGUST—OUR ORGANIZED WORK.

1. When did the women of the United Presbyterian Church undertake organized work? What are the results?
2. The Women's United Presbyterian Association. Give a sketch of each benevolence under its care: 1. The Orphans' Home; 2. Memorial Hospital; 3. Aged People's Home.
3. Give a full synopsis of the work of The General Missionary Society as reported in the July number of the Women's Missionary Magazine.

SEPTEMBER—JAPAN; WOMEN'S WORK FOR WOMEN.

(Fifth Study in Dux Christus.)

1. 10 min., Devotions. Particular objects for prayer—W. C. T. U., Salvation Army, Mrs. J. K. McCauley's Home.
2. 10 min., Business.
3. 5 min., Reporter—News items from our own missions.
4. 5 min., 1st Paper—Life of Women in Japan.
5. 5 min., 2nd Paper—Geisha Girls, and what has been done for their relief.
6. 5 min., What Christianity is doing both directly and indirectly for the women of Japan.
7. 20 min., Discussion.

OCTOBER—FREEDMEN'S MISSIONS.

1. The Origin of Freedmen's Missions.
2. The work as conducted in the schools under the control of representatives from the North.
3. The work in the missions established by these schools.
4. Are the Freedmen in our missions advancing toward self-support?

NOVEMBER—JAPAN; FORCES IN THE CONFLICT.

(Sixth Study in Dux Christus.)

1. 10 min., Devotions. Special object

for prayer—Schools for girls; Christian literature (books, periodicals, and tracts, American Tract Society).

2. 10 min., Business.

3. 5 min., Reporter—News items from our own missions.

4. 5 min., 1st Paper—Great importance of Japan (strategic) on Eastern Asia.

5. 5 min., 2nd Paper—Japan's needs.

6. 5 min., 3rd Paper—Our responsibility and opportunity.

7. 20 min., Discussion.

DECEMBER—INDIA.

1. A look at the United Presbyterian Mission in the Punjaub.

2. Cheering facts about our mission in India, notwithstanding obstacles in the way of: 1. Caste; 2. Religions; 3. Customs.

3. Experiences of itinerating in India.

4. Medical work an open sesame to the spiritual life of the native people and the pioneer of evangelism. Opportunity of the woman physician: (a) As a door opener; (b) As an educator; (c) As an evangelist.

5. The educational situation. Need of industrial and manual training and of suitable literature devoted to the discussion and exposition of Christian truth issued under Christian control.

6. Comments upon the missionary jubilee or the Fiftieth Anniversary of Foreign Work in India.

HELPS FOR THE UNITED STUDY OF MISSIONS—JAPAN.

The fifth number of the United Study of Missions is Dux Christus, an Outline Study of Japan. It is exceedingly fortunate that the Study of Japan comes at this time when the interest of the world is centered in that quarter of the globe. The wealth of material for this Study and the easy way of interesting the members of the society, and others who may become members, in this study ,are causes for gratitude.

Whatever other literature we may possess the text-book, Dux Christus, is indispensable. It is as important for each member to have her own individual copy of this book as for a child in school to have her own arithmetic or reader. The low price, 35 cents in paper ,50 cents in cloth, need not prevent any one from obtaining it. It can be secured from Miss Elizabeth Caughey, Otto, Pa., or from your own Presbyterial Literature Secretary. Miss Caughey reports that there were almost 700 copies of "Rex Christus" (China) sold for last year's Studies, certainly showing that our women are taking hold of the United Studies of Missions earnestly and intelligently. We feel sure each one of that 700 will try Dux Christus this year, and advise all the other members of the Women's Missionary Societies to do the same.

The number of excellent books on Japan is very large, and it is bewildering to try to recommend only a few. Probably the most helpful for the average person, of all the Studies, is "Sunrise in the Sunrise Kingdom," by De Forest, a book parallel with Dux Christus, and similar in many ways. It was written for the young people's societies, in a much simpler style. Price same as Dux Christus—35 cents in paper, 50 cents in cloth.

"The Jist of Japan," by Peery, $1.25, is also very valuable, and could be used for every Study.

"Japan of Today," by Scherer, $1.50, is a very entertaining book, and was recommended at the Summer School for Missionary Societies at Northfield, for those who were able to purchase but one book beside the text-book.

"Japanese Girls and Women," by Bacon (in the Riverside Library edition), 75 cents, is very valuable for the Fifth Study. It is a very entertaining book, but we must bear in mind that Miss Bacon saw the bright side of life for women and girls while in Japan.

The "Evolution of Japan," by Gulick, $2.00, is the most scientific study of the Japanese published.

Those societies who have trouble in persuading their members to read missionary books will find a remedy in the two story books, "Mikado's Empire" and " Hondo, the Samfuiri." These are by the author of Dux Christus, Dr. Griffis, and give much of the history ,customs and religions of Japan. There is a story running through each book that holds the interest to the end. Our Young Women's Missionary Societies will find them what they need, and others as well.

"The American Missionary in Japan," by Gordon, $1.25, explains itself. It will be useful for almost every Study, especially the last three. Any of these books can be obtained through your book dealer, or through John Wanamaker, Philadelphia, Pa., or The Book Supply Company, Chicago, at a trifle cheaper than from the publishers.

The Young People's Missionary Movement has issued a $5.00 Library on Japan,

giving $10.00 worth of books, as follows:

List of Books.

"A Maker of the New Japan," being the life of Joseph Hardy Neeisma, founder of Doshisha University, Japan. By Rev. J. D. Davis, D. D.

"Japan and Its Regeneration.' By the Rev. Otis Cary, a missionary in Japan, with statistical tables, analytical index, and map.

"Japan—Country, Court, and People." By J. C. Calhoun Newton, M. A., D. D.

"Evolution of the Japanese." By Rev. Sidney L. Gulick, author of "The Growth of the Kingdom of God."

"Dux Christus, or Sunrise in the Sunrise Kingdom." By Rev. William Griffis, D. D.

"A Handbook of Modern Japan." By Ernest W. Clement.

"A Maker of the New Orient," Samuel Robbins Brown, pioneer educator in China, America and Japan. The story of his life and work, by William Elliot Griffis, L. H. D.

"The Gist of Japan"—The Islands, their People and Missions. By Rev. R. B. Peery, A. M., Ph. D.

"Japanese Girls and Women." By Alice Mabel Bacon.

(Address all orders to Young People's Missionary Movement, 156 Fifth Avenue, New York City.)

A booklet, "Boys and Girls of the Sunrise Kingdom," price 15 cents. It is a very attractive booklet, compiled from the Children's Missionary Friend.

"Japanese Sketches" is another booklet, price 10 cents, also "Japan, A Course of Twelve Lessons," price 5 cents; "Facts from Japan, in Questions and Answers," price 5 cents; "Children's Work in Japan," 5 cents; "How to Use Dux Christus in Missionary Meetings," by the author of Dux Christus. These can be secured from Miss Elizabeth Caughey, Otto, Pa.

Note.—There seems to be a little uncertainty about how to pronounce Dux Christus; pronounced as though spelled dukes, not ducks—long u.

"The Report of Summer School for Women's Foreign Missionary Societies," price 10 cents, contains, aside from the report of the meeting, six Bible readings, Syllabus of each Study, with explanations, and Comments on the Pictures. Very useful, no matter which outline of Study is used.

Thank-offering.

Echoes from Presbyterial Thank-offering Reports.

Sidney Presbyterial.—"Nine out of twelve societies have sent very encouraging reports of work on behalf of the Thank-offering. Boxes are used in eight of the congregations. In some instances men have accepted the boxes as well as the women. Even where one congregation is very weak and a committee was not appointed, the women promise to do all they can to have a goodly sum ready for the Ingathering."

Philadelphia Presbyterial.—"In compliance with your request in June a Thank-offering Secretary (or a committee) has been appointed in every congregation. Boxes have been placed in the homes, and individuals have been urged to increase their offerings. From the good reports that come in we will have a more liberal Thank-offering for this year."

Allegheny Presbyterial.—"I have written every congregation, about appointing a Thank-offering committee and to some twice. I have visited 16 societies and presented the cause and all of these have committees at work. I have promised to visit other societies soon. I will call a meeting of all committees for a conference on the work for our next Presbyterial."

Omaha Presbyterial.—"I sent a supply of leaflets 'Wanted', with my annual message to the Presbyterial in June, and urged all to give the subject of organizing congregational committees, prompt attention. Some congregations scattered two or three hundred miles apart, were not represented at the Presbyterial; so I wrote them emphasizing the need of

prompt action. The prospect is that more boxes will be used this year than heretofore, which will likely increase the gifts, and through God's blessing, their efficiency. There are some who do not respond as they should do to appeals for liberal offerings and we hope to arouse all such to their privilege and duty."

Des Moines Presbyterial.—"According to instructions in your letter I communicated with every congregation in June concerning work for the Thank-offering. Have written again since September 1st. One society reports having sent personal letters to all the women in the congregation, which are already bringing forth good fruit. One society having ordered boxes will hold its 'Ingathering' this Fall when everyone who can will give an extra dollar above the regular offering. Others send similar reports. One society that failed to receive its letter of instructions was anxious to have another sent at once that the members might know what they are expected to do."

San Francisco Presbyterial.—"I wrote every society giving the outline of work planned and asked for co-operation. Also wrote the pastor of a congregation where there is no society. Replies are coming in slowly. Our own society has a full fledged Thank-offering Committee which will attend to all Thank-offering matters throughout the year. Every woman in the congregation has been supplied with a box. We hope the outcome will be good whatever plan may be used."

Xenia Presbyterial.—"I have written twice this year to all our societies and have been trying hard to increase the interest in the Thank-offering work. Boxes are in all homes except in one congregation where the society promised to order them. We hope the offering will be double that of last year."

Egypt (The Delta) Presbyterial.—"We want another supply of Thank-offering boxes, (300). *You like that request, don't you?* Also send some copies of your Responsive Services that we may have them written in Arabic for use here."

Hoopeston, Illinois, Presbyterial.—"I cannot find that our presbyterial has a Thank-offering Secretary, so I come to you for help. Two of us are appointed a committee to try and double our Thank-offering of last year. While we may not be able to do this we trust with God's help to interest some women in our congregation to give who have never given heretofore. Our committee is given ten minntes at each monthly meeting to present the subject to the society. I am planning a social where we can present the subject of Thank-offerings to the men too."

A Thank-offering Message.

Every Presbyterial in the church was asked months ago to report by the middle of September or October 1st through their Thank-offering Secretaries what was being done toward appointing committees in all congregations toward trying to double the offering for 1905 by doubling the number of givers, as well as by striving to procure more liberal offerings from the present givers. We are sorry to report that at least two-thirds of the Presbyterials, many of them our oldest and strongest, have as yet paid no attention to our request. All honor to those who have responded so promptly and so fully!

All the plans devised and efforts put forth by the Women's Board are given most cheerfully toward having the women of the church to gain God's promised blessings through the giving of liberal offerings to His cause. But — but —when the Presbyterials which should lead off in assisting to carry out these plans that have been carefully and prayerfully considered before being presented fail to send in reports as requested through personal letters and public print it simply "adds one more straw" to the heavy burdens being carried. All (or most)of the Presbyterials which have failed to report work done *should* have (if they have not) real live Thank-offering Secretaries, such as would be personally interested in sending in their reports at the time specified and thus help the good work and cheer the workers.

If there has been delay on the part of congregational committees to report to their Presbyterial Thank-offering Secretaries, it is the place of the Secretary to write again and keep on writing until answers are received.

If the spirit of Hoopeston, Ill., society, reported above, would only pervade the whole church, what a revival there would be in giving to the Lord! One or two women in a congregation who are deeply interested in giving can, with the Lord's help, prove "the little leaven to leaven the whole lump."

Can we not hear promptly from all the Presbyterials from whom reports have not yet come?

"*Whatsoever thy hand findeth to do, do it with thy might.*—Ecclesiastics 9:10.

Sincerely yours,

(MRS.) MARY CLOKEY PORTER.

Thank-offering Supplies.

Since June the following supplies have been sent out in response to orders from societies :—Senior boxes, 3620; Junior boxes, 943; envelopes, 575; leaflets and Responsive Services, 2363.

The above is larger than is usually sent out from March until January of each year, which is encouraging. M. C. P.

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Thank-offering Supplies.

Senior and Junior boxes free. Postage per doz. (with leaflets) 7 cents.

Senior and Junior envelopes free. Postage per dozen 1 cent. With leaflets 2 cents.

LEAFLETS.

"An Open Door." Free with Senior envelopes and boxes. Postage per dozen 2 cents.

Our Thank-offering; Fifteen Years' Review. Single copy 3c; per dozen 30c.

Thank-offering Question Box Opened. Free, postage per dozen 2c.

What a Child's Penny Did in Saving Souls. Free with Junior boxes. Postage per doz. 2c.

SCRIPTURE RESPONSIVE SERVICE.

1. God's Gift—Our Gratitude. (with Psalms in full.) Per dozen 15c; per hundred 50c. Free to mission churches.

2. Songs of Thanksgiving. (with Psalms in full.) Per dozen 15; per hundred 50c. Free to mission churches.

3. Worship in Thanksgiving. Per dozen 15c; per hundred 75c.

Book of Recitations for Juniors and Little Light Bearers. (64 pages) Per copy 10c.

Order of MRS. MARY CLOKEY PORTER, Care of J. J. PORTER & CO., 920 PENN AVENUE, PITTSBURG, PA.

Sending all orders for supplies at one time will save both labor and expense.

On account of pressure of other business, two days of each week *only* can be given to filling orders for supplies; hence societies are urged to send orders in time, as it may not always be possible to fill orders by "return mail."

Arrangements have been made whereby supplies can often be sent at less expense by express than by mail; therefore inquiry should be made at express offices if goods are not promptly received by mail.

Foreign News Budget.

Egypt.

Mrs. Harvey sends items from Cairo, Sept. 28:

The schools opened on the 8th and are filling up nicely. There are more Muslim girls in the school than before—girls of good families who are able and willing to pay for what they receive.

September is a month of feasts and weddings. It is not unusual to have two and three wedding processions pass us in one day. The Copts nearly always have their weddings on Sabbath, but these are exceptions.

A number of us attended a wedding on Monday of last week. The priest finished the ceremony by telling the groom some of his duties. He said: "If you wish your wife to be good, you must set her the example. You must be truthful, pray morning and evening and attend church regularly. If you do these things she will do as you do. But if you neglect your duty you need not expect either your wife or your children to be better than you are." I had never heard any thing of the kind from a Coptic priest before. I told some of our people and they said: "They are learning from us."

The Nilé this year is very low, and thousands of acres of land will have to remain unsown, which will cause high prices and suffering among the poor.

Our communion is on Sabbath and six of the girls from the boarding school have applied for church membership. They are all from Protestant families. One is the daughter of one of our native pastors.

Rev. J. J. McClenahan writes from Alexandria:

Last Sabbath a Coptic priest secreted himself in the unused gallery of the Alexandria church and heard a good sermon and then witnessed our simple yet impressive communion service, conducted by the Egyptian pastor. The latter had tried to induce him to join the audience downstairs, but he declined for fear of being seen.

A great though indirect and silent leavening process goes on constantly in the once quite dead Coptic church through the existence of our mission in this land. In Alexandria alone we sell ten dollars worth or more of religious books to Coptic priests. These books include Spurgeon's sermons and many commen-

taries on the Old and New Testament, and it does one's heart good and helps one's faith to know that this Scripture study is going on impelled by no other motive than genuine interest. Some of you may be aware that the Eastern scholars, Mrs. Gibson and Mrs. Lewis, in their recent visit to some of the isolated desert monasteries of Egypt, found amongst older manuscripts a copy of a religious book circulated by the American Mission.

So we scatter the seed through the agency of our large book department, which to the unthinking may seem a mechanical way of doing mission work, yet it may be that often in some unlooked for corners this man and that will be born into the kingdom.

Miss Anna M. McConaughey sends word from Zagazig:

After summer vacations were over, the missionary force of this station returned in time to spend the last Sabbath of August in Zagazig. We were all very much benefited from our summer change of residence to Ramle with its fresh sea breezes, except Mrs. Hart, who came home ill and has not yet fully recovered her health and strength. She had made great plans for the work, so that it has been a great disappointment and trial to her—indefatigable worker that she is—not to have been able for the work she had hoped to do. For the last two weeks she has been at Tanta Hospital for treatment and rest. We have missed her much and pray that she may soon be returned to us with health fully regained.

However our Girls' School has an enrollment of eighty-six and actual attendance of perhaps sixty-five. One of our teachers who went home to Syria is expected to return the first of next month. The Boys' School has an attendance of about one hundred and seventy. At the beginning of the month, we lost the head-master of the school, Mr. Azeez Ibraheem, a graduate of Assiut College, who has determined to be a physician instead of a teacher, and who wished to fit himself for his chosen profession. He was truly a helper during the short time he was with us.

One of our Bible women has been ill and unable for work the past month. We have but two, and there are more doors open to them than they can possibly enter when they are both well and on duty. So more workers are much needed.

Miss Alda B. Atchison is to be with us after her arrival. We are all looking forward to giving her a most hearty welcome.

Mrs. A. W. Pollock from Asyut gives cheering intelligence of the remarkable work of a native pastor:

Rev. Mikhael Tekly, of Abou Kerkons, was telling us about his work last evening. He has charge of two congregations, Manherg and Abou Kerkons.

For twelve years has he faithfully labored in those two villages—one year as an evangelist and eleven years as a pastor. Twelve years ago Manherg was a struggling congregation of thirty-one members, now it has two hundred and sixteen. Twelve years ago Abou Kerkons had sixty-five members, now it has two hundred and thirty-three, nine of whom are converted Moslems and the others are from the Copts. Each week Rev. Mikhael conducts thirteen prayer-meetings, six in one town, seven in the other. Each day he makes four pastoral calls besides many others upon those who are ill, or those who are mourning for departed relatives. The settling of disputes among relatives, neighbors and even master and servant frequently falls upon the pastor.

Few Sabbaths pass that Rev. Mikhael does not deliver three sermons—one at 8 a. m. at Abou Kerkons; another at 10 a. m. at Mankerg, the villages being only fifteen or twenty minutes apart; then one in the evening at Abou Kerkons.

How glad it makes our hearts to see such spiritual energy exerted by a product of the Mission schools.

Miss Myra Boyd, of Asyut, contributes a touching story that may interest Junior societies:

THE STORY OF RAHEEL.

Three days before the opening of school I went down stairs to the entrance and there found a poor woman and her little girl. She was dressed in the cheapest of blue cotton, while the little girl's clothing consisted of nothing but one very much worn and badly soiled dress. The moment the woman saw me she threw herself at my feet and began kissing my hands, dress,—yes and my feet. Being a free-born American I was very much embarassed and begged of her to stop. She then told her story and it was a pitiful one.

Her husband was nearly blind and could do absolutely nothing to support the family; so this poor woman was earning the living, and in Egypt it is even harder than at home for a woman. She wanted us to take the little girl in for nothing, but we refused.

However, like the woman who went to the unjust judge, she would not take "No," for an answer, and for three days she begged and wept and implored of me every time I appeared at the door, for the sake of Christ to take her little girl into school. At last she said she could bring the girl's bread, and as that is the largest item of expense, we agreed to take her. Oh, how grateful she was! "For," said she, "I want my girl to learn not only from books, but from you teachers how to act and how to become a good Christian woman."

Very well, we took the little girl in and the mother went off happy. She came at the end of the first two weeks with the little one's bread, talked a while with her and went away. The other day she came again with the bread. This trip takes about two days on a heavily laden sailing vessel. On this one the freight had been unevenly distributed and the boat capsized, drowning the mother of poor little Raheel. We knew nothing of it until a boy came from the village to ask if we would still keep her in school, now that there was no one to furnish the bread. Do you suppose we refused?

The child has been told nothing about her mother's death and will likely not know until she goes back to her village at the end of the term. Some of the native ladies who sew for the poor, have made her a few clothes.

A few days ago came a money order from a Junior Society and a request that it be spent in schooling some little girl. Will they want to send that sum for eight years, the time required for a girl to finish a course in this school? Who wants to educate little Raheel?

India.

Miss Ella M. Gordon writes:

Being asked to edit the Budget this month, I had

requested three of our native sisters to contribute, but after waiting some time have only heard from one of them. So I think I shall not delay longer, but send what I have. I shall make a few extracts from a letter to me from Mrs. Rooran Lal, received while away on my vacation. Mrs. Rooran Lal has been living in a hill station where she has not been in good health and wished to live on the plains for a time, so about a month ago we gave her work as a zenana teacher in Jhelum.

Usually the women whom we teach in the homes will allow most any sort of an excuse to prevent them from taking their lesson. The woman of whom Mrs. Rooran Lal speaks, who would not stop her lessons though her child was sick, shows that the woman is rather different from the majority of them and truly anxious to make progress in her learning.

Fath Bibi is a fine looking woman from a Mohammedan family, who, about three months ago, was brought to us by her aunt, a Christian woman, saying that Fath Bibi wanted to become a Christian. We tried to teach her Bible verses and also began teaching her to read, but did not find her an apt scholar. Shortly after she came to us, a suit was brought against her by a man who claimed her as his wife. The man to whom she was betrothed when a child had died, and the other man, under some pretext or other, got Fath Bibi's thumb-mark (signature) to a piece of paper which he afterward said was a promise to marry him. From all appearances it seems that she wanted to become a Christian in order to get rid of this man. Dr. Simpson gave her something to do in the hospital, where she was allowed to stay that she might be protected. The Christian Hospital helpers, B—, and A— tried to teach her some Bible verses and help her in learning to read.

Such cases are truly very disappointing to us and make us distrustful and suspicious of these people. We have had two or three cases this summer of young women coming to us saying they wanted to become Christians. On questioning them, invariably we found that they had run away because of a quarrel with husband or mother-in-law, and on their discovery as to what it meant to become a Christian, we would see no more of them.

Mrs. Rooran Lal writes:

"I am keeping well and am liking the work better every day. I am feeling so much better now. I am glad I came to Jhelum and took up work for it *has* done me good. I had not done zenana work before, and I can tell you I did not care for that work till the last convention the American Presbyterians had in Umbala, when I had a meeting to conduct on "He that winneth souls is wise." Since then I tried to make use of opportunities of speaking to people of the love of Christ, when I had them, and I think that it was Providential that things should have so turned up for me that I came here. I have both gained health and desire for this work. Wherever it pleases God to put my husband I think I shall do what little I can there. I have not many new houses for I do not find time to visit more than I have. Did I tell you about Dr. Karm Singh losing his little son? His wife is the one I spoke to you of. She had me to go teach her when her child was so sick, because she didn't want the other people living next door to her to go ahead of her. I had to teach one just as I taught at the other house, and sit as long as I did at the other house. Several others have asked me to go and see them, but I can't do that. Five hours go by so quickly and I don't get more than three or four houses visited a day. Fath Bibi has gone to her people. B.— and A.— used to teach her texts and Bible stories most every evening, but she always had some excuse for not listening, or wanting to go away. The women living near about me are quite friendly."

Miss Maud Clara James writes from Lahore, Sept. 17:

I take pleasure in telling you something about my mission work. I was in the service of the Lord at at Jhelum, about one hundred and five miles from Lahore where I am now living. I was working amongst the zenanas in the city among the Hindu and Mohammedan women for over thirteen years. My life was one of great joy and pleasure when I used to give the glad tidings of great joy of salvation to those who were sitting in darkness and knew not the way of salvation. I also used to teach them to read and write.

A number of my zenanas made great progress in reading the Gospel and were benefited by it. One young Hindu woman use to learn willingly, but secretly from me as her husband had threatened to kill her if he caught her learning. When she learned as far as the First Book of Gurmukhi, one night she was reading the story of our Lord's suffering and her husband was listening. He asked her to read on and told her to read every night to him, as he liked the story very much. After this, meeting me in the street one day, he salaamed me most politely and requested me to instruct his wife every day. This woman learned the Lord's Prayer, Ten Commandments and some choice verses by heart. I used to feel very much encouraged in teaching her.

I had several other women who showed great interest in the teachings of the Gospel. One woman was very fond of me because I taught her how to read so that she could read the Gospel for herself. She had no child, so I had her read 1 Sam. First chapter, the story of Hannah, and she became greatly interested. At last the Lord Almighty blessed her with a son. Some of my zenanas even came to the mission house for the prayer-meeting and would pay something into the collection. I was very much interested indeed in the work. The seed has been sown in hundreds and thousands of hearts, but God alone knows the result.

It was with deep regret that I left this work and came to Lahore to live where my husband is employed in keeping a hotel. We have a large establishment, and of necessity must keep a large number of servants. We have a total of twenty-one at present, and it is rather difficult to take the work from them. As I see them moving about all the time and cannot get an opportunity of speaking to them about their soul's salvation, it makes me feel very sad. I remember my days at Jhelum when I used to spend them in telling others the message of our Redeemer. Though I met with much opposition, yet I felt it was nothing in comparison to the suffering of our Lord.

However, I take my chance to speak a word for Jesus whenever I can, whether it be in the bazar, the market, the train, or the hospital. But I do not feel satisfied in not being able to give my whole time to the work of the Lord. How beautiful are the lives of those who are selected to give the tidings of great joy!

FROM Month To Month.

Board of Directors,

ADJOURNED MEETING.

Adjourned meeting of the Board was held Oct. 18th. The President being absent from the city, the First Vice President presided and conducted devotional exercises. It was decided that when the article setting forth work for which the women of the church are responsible is ready, that besides publishing it in the Magazine, we have 5,000 copies printed in leaflet form for free distribution.

Foreign Secretary reported out going missionaries much delayed on their journey. No more pledges for support of missionaries received and no more applications for appointment in hand.

Thank-offering Secretary has work for the year well in hand and many requests for free literature on giving, to stir up backward congregations. On motion the Secretary was authorized to have 3,000 copies of "The Story the Figures Tell" printed.

Finance committee reported the completion of purchase of bonds for investment of Foreign funds at a total cost of $10,140.

Papers from Washtuckna and 12th Allegheny in possession of committee. Mrs. Alter's formal acceptance of position of Field Secretary received. From Tama a request for a stove was considered favorably. Much sickness is reported among the Indians.

Miss Davis, Wichita, Kansas, was given appointment as Home missionary. Reports received from Miss Cox, Bellingham; Miss Wade, Seattle; and Miss McGregor, Spokane.

Freedmen's Secretary sent a range, pipe, and zinc to Chase City at a cost of $38.02; also a New Companion sewing machine, price $17.75, to Arlington. Bill for supplies for sewing department of Bristol, amount $6.05, approved and paid. Letter from Dr. Moore requesting fifty three yards of carpet for Vincent Hall, for halls and stairway, was put in hands of a committee with power to act.

Financial report of Magazine for quarter closing July 31st presented and accepted.

Business Manager of Junior's Magazine had 178 new subscribers to report and a cash balance on hand of $53.

Junior Secretary told of three new organizations at Sterling, Kansas; Valencia, Pa., and Brockton, Mass.

Many matters in the Parsonage department were considered and referred to the proper parties for adjustment.

The Secretary being absent from home, Mrs. J. B. Hill, Sec. pro tem, recorded minutes.

REGULAR SESSION.

Board met in regular session Nov. 1st at 10 a. m. and was opened with devotional exercises conducted by the President.

On motion it was ordered that chairman of Finance committee be third party to have access to safe deposit box. Finance Committee reported that lot on Mt. Washington owned by Board was offered for sale at $400.

On motion Mrs. J. B. Hill was made Testimentary Secretary with instructions to get a book and keep a record of all bequests, with a short account of the lives of donors and the purpose for which the money or property was given; how property was disposed of, and to what the money received for it was applied.

Assistant Treasurer presented form of circular letter, which was endorsed.

Junior Secretary and Business Manager reported a new society at 1st Burgettstown, Pa., and Uniontown, Ohio. A bill for printing, amount $54.55, was approved. A new Presbyterial organization in Albany Presbytery, N. Y., was noted and Recording Secretary was asked to write a letter of congratulation to the President, Mrs. J. C. Hamilton.

Rev. McClenahan, of 8th Chicago, was present by appointment and presented needs of this place.

Foreign Secretary reported for committee on semi-Centennial celebration and presented program.

A letter from friend of Auntie Gordon was read. Miss Gordon has been having serious trouble with her eyes. The last payment on Tanta hospital was ordered sent.

Freedmen's Secretary reported tha Young Women's Society of Washington,

Pa., had furnished the money to pay for sewing machine for Arlington.

Reports from Camden; Norfolk, cooking and sewing; financial statement of farm; Henderson; dressmaking, Knoxville; Bible reader, Knoxville, who made 125 visits during September and October and held 26 meetings; sewing department Knoxville; Chase City; Vincent Hall; and Cooking School, Chase City.

Home Secretary presented plans for Tama Mission building prepared by Mr. J. H. Beatty, which were approved and Secretary instructed to tender Mr. Beatty our appreciation of his favor. The land at Tama, with the cost of surveying, will cost $202.75.

Miss Campbell reports 366 visits from the Indians and 73 visits to them; 32 garments made and 93 music lessons given.

The Field Secretary gave first address as such at LeRoy and Hebron Ind. Reports from Miss Cox, Mr. Gordon, and Mrs. Marlin, who on account of ill health has resigned from the work in Bloomington, Ind. Also from Miss Torrence and Miss Trapini, Pittsburg, Pa.

Committee appointed to consult Major Stewart, attorney, with reference to legal difficulties in changing time for the convention of 1904 reported that the legal difficulty can be overcome and stated how; and the same is recorded in the minutes. Instruction was given that a letter be sent the convention President to the effect that as legal obstacle was removed there was no adequate reason to change the place of meeting.

The 8th church Chicago was granted a donation of $500. MRS. SAMUEL YOURD.

Mrs. Jennie Rankin.

The Women's Missionary Society of the United Presbyterian church of Marissa, Ill., offers this tribute of love and respect to the memory of Mrs. James Rankin, who was called home July 27, 1904, at the age of eighty-nine years.

A long and faithful life of service in the Master's vineyard was closed with the death of this Christian woman. Her love for the Saviour was deep and abiding and she was ever ready to do His will. Her chief delight was in mission work, especially in sending Bibles to the unsaved, and in the community in which she lived she was indeed a "mother in Israel."

We extend our sympathy to the sorrowing friends and her children, especially the daughter left so lonely, and commend them to the tender care of the Good Shepherd in whom she trusted.

MISS ELLEN BURNETT,
MRS. LIZZIE R. MEEK,
MRS. LENORA S. MEEK, COM.

Miss Elizabeth A. Patterson.

The Women's Missionary Society of the First church, McKeesport, Pa., desires to offer a tribute of love and esteem to the memory of one of its members, Miss Elizabeth A. Patterson, who entered into rest July 26, 1904.

We mourn the loss of one of our members who, though with us but a short time, had endeared herself to us by her beautiful character, steadfastness of purpose and her pure, consecrated life.

But even in our sorrow we rejoice in the assurance that her work was done, and that she is at rest. Let us also strive to be "faithful unto death," that we may receive "a crown of life."

We extend our heartfelt sympathy to her sisters and brothers in their sorrow, and commend them to the tender care of Him in whom she trusted. COM.

Mrs. E. A. Fulton.

The W. M. S., of Pittsburg, Kans., U. P. church, wish to offer a tribute of love and respect to the memory of Mrs. E. A. Fulton, who died very suddenly at the home of her sister, Mrs. Geo. Brokaw, in Washington, Iowa, July 28th, 1904, at the age of seventy-seven years.

Sudden as was her summons, it found her ready, and should be an impressive lesson to all. We can bear testimony to the Christian character of our deceased sister, that she was faithful to all duties devolving upon her at church and home. We shall always remember her cheerful presence and helping hand, which was ever ready for service.

MRS. KATE FERGUSON,
MRS. JEANETTE CUTHBERTSON,
MRS. RUTH STEWART, COM.

Mrs. Sarah Long.--Mrs. Sarah Humbert.

A tribute of love from the W. M. S., of the United Presbyterian church of Laurel Hill, Pa., to the memory of Mrs. Sarah Long and Mrs. Sarah Humbert, who were called to their heavenly home only a month apart during the summer of 1904.

It has pleased our Master to thus doubly visit us by removing these aged members, who, though not permitted to meet with us, were with us in heart and in spirit. We humbly bow to His divine will.

May the quiet Christian influence of these aged sisters in Christ still live, though they have departed from us.

MRS. AGNES JUNK,
MRS. ELLA BROOK BRUSH, } COM.

Mrs. Margaret Warden.

The W. M. S. of the U. P. church of Mount Pleasant, Pa., desire to offer this tribute of love to the memory of Mrs. Margaret Warden, who died Sept. 22, 1904, aged 84 years, 1 month, 10 days.

As a shock of corn fully ripened has this mother in Israel been gathered home to enjoy the blessings prepared from the foundation of the world for all those that love the Lord's appearing, She was not only a true and loving mother in her own home but in every sphere of life where a pure and loving Christian woman's help and influence was needed she was the same. A type of the virtuous woman whose price is far above rubies, well may her children rise up and call her blessed. The oldest member of our society has passed away, admonishing us to be more diligent in the Master's service. We tender our deepest sympathy to the bereaved children while we realize her pure Christian life is to them a precious legacy. COM.

Treasurer's Report for the Month of September 1904.

It is desired that all money should be in form of even dollars except on Parsonage Loans.

PRESBYTERIAL.	Foreign Schools.	Med & For Missions.	Foreign Salaries	Home Missions	Indian Missions	Freedm'ns Missions	Lois Reed M'ClureFd	Junior Special	Parsonage	Ch'rch Ext	Minister'l Relief	Inter'st on Parsonage Loans	Received on Loan Investments	Home for Missionar'y Children	Women's Asso. Work: Orph'n Home	Women's Asso. Work: Mem'l Hospital	Women's Asso. Work: Home for Aged People	Interest	TOTAL.
Allegheny		13 00	253 00			17 00		5 00											288 00
Arkansas Valley												27 75	72 11						99 86
Butler		31 90	40 00	22 00		11 00													104 00
Cedar Rapids												66 60							66 60
Chartiers	45 00	28 00	275 00	81 00		25 00				18 00	10 00								482 00
Chicago	33 00	18 00		6 00							10 00								67 00
Cleveland	90 00	420 00		15 00		5 60				7 00									537 60
College Springs	45 00	10 00	70 00	5 00		5 00													135 00
Colorado		5 00	60 00									66 60							131 60
Conemaugh	12 00		100 00																112 00
Delaware	2 00			2 00		11 00													15 00
Des Moines	14 0											25 00							39 00
Detroit												166 50							166 50
Frankfort						5 00													5 00
Garnett		5 00																	5 00
Illinois Central		27 00		11 00															28 00
Indiana Northern					1 00	1 00					2 00								4 00
Iowa Northwestern											5 00								5 00
Kansas City			32 50									50 00							82 50
Kiskiminitas													277 50						277 50
Lake		19 00		18 00	4 00	46 80				5 00	5 00								97 80
LeClaire			25 00																25 00
Monmouth		5 00	128 50	25 00		5 00				5 00									168 50
Monongahela												58 67							58 67
Muskingum			72 00	14 00	5 00	9 00		7 00	5 00		10 00								122 00
Omaha			41 00	12 00	2 50	15 00													70 50
Oregon		20 00	27 50	9 00								53 00	166 50						276 00
Philadelphia						5 00													5 00
Puget Sound												138 76							138 76
Rock Island	15 00	34 00		10 00															59 00
San Francisco			30 00																30 00
Spokane		12 00																	12 00
Steubenville	12 00	33 00	70 00	21 00	6 00														142 00
Westmoreland	21 00	21 00	121 00	52 00	10 00	15 00				8 00		138 75							386 75
Wheeling		20 00							10 00										30 00
W. M. S., Brockton, Mass		25 00		15 00	10 00														50 00
Rev. J. O. Ashenhurst, Simnasho, Oregon		10 00		10 00		10 00													30 00
A Friend			42 00																42 00
Mr. and Mrs. Paden, All'y., Pa.			50 00																50 00
Congrgation of Brockton Mass.													150 00						150 00
Interest on Balance																		67 87	67 87
Total,	289 00	756 00	*1437 50	328 00	38 50	185 80		12 00	†15 00	43 00	47 00	791 63	666 11					67 87	4672 41

*Salary of Native helpers included.

†Special Work of the W. G. M. S.

Amount received in Sept..... $4672 41

MISS E. J. SLOAN, TREAS., 5150 Liberty Ave., Pittsburg, Pa.

Total, ...	289 00	756 00	*1437 50	828 00	38 50	185 80		12 00	†15 00	43 00	47 00	791 63	666 11			67 87	4672 41

*Salary of Native helpers included.

†Special Work of the W. G. M. S.

Amount received in Sept..... .... $4672 41
Amount disbursed..... .....7037 22

MISS E. J. SLOAN, TREAS., 5150 Liberty Ave., Pittsburg, Pa.
MISS. E. D. BROWN, ASSIST. TREAS., 3501 Fifth Ave., Pittsburg, Pa.

GIRLS' GRADUATING CLASS, CAIRO, EGYPT.